An Introduc-
cion to wysedome, made by Ludouicus Viues, Wherein is plentiful matter for al estates to gouerne thē selues by, to their synguler profytte and commodytye. Translated into Englyshe, by Richard Moryson.

(∴)

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Cum priuilegio ad imprimendum solum.

Jon adams

¶ To the right worshipful maister Gregorye Crumwell, sonne to the ryghte honourable Lorde Crumwell, Lord pryvy seale, Richard Morisyne wysheth much wealth, wyth continual encrease of vertue.

WHo so well seeleth the duties, that belong to an honest harte, and is any thyng acquaynted wyth those thre ladies whiche wonderfullye maintaine the ioyfull societie of mannes life, called amonges the Grecians Charites, among the latins Gratie, be can not mooste gentell maister Crumwel, but se infinit causes, why I ought with all force of body, all strength of mind, all alacritie & chearefull promptenes of courage, studye to gratifie you, studye to make you beare with one, that fayne wolde, and neuer can be able to come out of debte. The fyrste of these thre dames, is Bountyfull beneficence, a Lady of louely coun-

tenaunce, and noble stomake, one that
alwayes longeth, styll hauyng that she
longeth for, alwayes wyth chylde, and
styll delyuered, alwaye profytynge, and
styll lustyng to profytte alway helpyng
some, and styll desyrefull to helpe mo.
The Greekes name her sometyme Eu-
rydomene, whych signifyeth a large and
a plentyfull gyuer, sometyme Aglaia,
whych soundeth amonges vs gladnes,
teachyng men euen by her name, that
of dutye, benefytes oughte to be gyuen
chierefullye. The seconde Ladye is
Thankefulnesse of mynde, neuer forget-
tyng benefytes receyued, her name is
Thalia, whych sygnyfyeth freshenesse
or greenenesse, bycause dutye and ho-
nestye woll, all pleasures, all benefytes
styll to be freshe in memorye, styl to be
grene, neuer to wyther, neuer to fade,
all tyme to florysshe. The thyrde La-
dye is Euphrosyne, muche lyke her sy-
ster Aglaia, a damosell ful of solace, ful
of delectacion, contynuallye deuysynge
by what meanes she maye do pleasure
for pleasure, recompence kyndenesse
wyth kyndenesse. Authours of great

name and muche wysdome, make these three to go al hand in hand, the fyrst lookynge styll forwarde, not once castynge her eye backe, neuer imbraydyng benefites giuen and past. The second and the thyrd euer more beholdyng the fyrste, wyth amiable countenance, with faithful eye of remembraunce, and ful intent of recompence, as farre as power, furnyshed wyth most desyre may or can. Under suche cloudes, sage and graue wryters, are wont darckelye to insinuate thinges of great wayght, thynges very necessarye for the quyet and honest leadyng of mans lyfe, thynges worthye to be of al men embraced, worthy to be set fyxed and engraffed in al mens hartes. They perceyued that morall preceptes pleasantlye sette out in feate colours of wyttye phantasyes, bothe creepe faster into oure bosomes, and also tarye there wyth muche more delectacion and profyt, then they woulde, beyng playnelye spoken. Wherfore as you now se what they ment by those three Ladies, so you must also nedes see, howe I am bounde to owe you my hart, my seruyce, wyth

all that they both maye do for you. For how can I, my Lord your father, beyng so far in amours, wyth that louely lady Furydomene, leaue myne attendance vpon the other two damsels, before lyke leaue me: How can I beyng enuyroned wyth so many and ample hys benefites not desire Thalia and Euphrosine that they bothe repoꝛte me, to lacke power, but no good wyll, I truste they both shal haue good cause, so to doe. Certes, yf I had sene, where eyther my lytle wytte, oꝛ pooꝛe hart myght better haue serued hys lordshyp, then in openyng vnto you hys deare and entirelye beloued sonne, such preceptes of vertue, as may make you most lyke your noble father, there are no paynes that could haue kept me from doing of it. Assure your selfe, master Crumwel, if labour and hart may paye the trybute, that loue oweth, you shal neuer nede to areste me. This boke was gathered by Ludouicus Viues, a man greatly conuersant in all good authours, and excellentlye wel sene in all kyndes of learnyng. The boke hath vndoutedlye, much moꝛe lyeng in hys bo-

some,

some, thē the tytle promiseth in the fore head. It is not onely an Introduccion to wysdome, but if ye go as it leadeth you, it introduceth wysedome into you, rootynge the loue and desyre of vertue in your harte, extirpyng from it al maner of vyce, and al vncleannesse, furnishing you wyth general preceptes, for all kindes of lyfe, for all ages, for all degrees and condicions, whych preceptes, if you harbour in your breast, must needes be a great staye, helpe and comforte vnto your tender age. They shall bryng to passe many thynges in your lyfe tyme, wyth greate pleasure, and no payne at all, whyche otherwyse experience ofte tymes pondred with bitter repentance, shoulde scarse at length teache you. It is as wyse Socrates saythe: Preceptes of learnyng were inuented at the fyrst, as a needeful stay and succour vnto mans mynde, wantyng knowledge and experyence: euen as a staffe is gyuen of necessitye, to stay vp a feable bodye. Assuredly, I knowe no one boke vntranslated, that hath halfe so manye holesome documentes as thys bathe, none that

may so wel leade you the right waye to true honour, none where ye may either wyth more delyte or more hope of your game, trace true nobility. Folowe your leader, go on your gyde, you shall fynde all the steppes and grices, whereby not onelye my Lorde your father honourably hathe clymmed to nobilitye, but all other that in deede are or were at anye tyme noble. You shall fynde many thinges here that may be to men in wealth and worshyppe an ornament, manye that are to men assauted wyth the surges of lower fortune, sure counsailours bringing wyth them, besides ryght and honest consolacyon, muche delectable doctryne: fynallye, manye that are a soueraine medicine all most for all dyseases. The booke is nowe yours, I trust as the Jewelles whyche it offereth vnto you, be greate, rare, and precyouse, that so ye woll see them layd vp in place meete for suche riches. Locke them fast in the chest of your hart, geue the keye to remembraunce. that she may let them out, and cary them home againe, at such tymes as ye shall thyncke conuenyent.

If ye

If ye make these preceptes youres, by vse of them speaking as they teach you, worckinge as they aduise you, who shall haue more cause to reioyse of it, thã you your selfe: wherin can you more please my lord your fathers mynd: what thing can more satisfye hys desyre: what greater comforte canne come to hys Lordeshyp, then to se you mooste lyke hym in conditions: What greater worshyppe to you, then to treade in hys steppes: what hygher pleasure to all them that loue both: your coũtrey knoweth, what Noble feates my Lorde youre father hath wrought by wysedome, Lady gouernoure of all vertues: who knoweth not, howe honestye maye reioyse, howe truthe and religion may hold vp theyr handes to heauen, that God hathe sente to so gratious so prudent & wise a prince so good so wyse and so faythefull a counsellour: to so noble a maister, so diligent a minister, to so hyghe couragious and vertuous a kynge, a subiecte of so Noble an harte and stomacke: I muste leaue of, I am entred into to long a matter for a shorte Epistle.

Wherfore

Wherefore I can no more, but wyth al hart, desyre God, that it may please him long to preserue noble Henrye the. viij. styll in al wealthe, in al honour to raign ouer vs, to the settyng forthe of Goddes honour, to the spreddyng abrode of hys glorye, to the magnyfyinge of hys name in all places, and to the furtherãce of the same.

Finally, that ys maye be heire of his lord ships qualityes and vertues, aswel as of hys honour and worldly dygnity. And thus our Lord sende you euer wel to fare.

¶ An introduction to Wyledome.

Rue and verie wisdome, is, corrupt affectyon set aside, truely to iudge of thinges, and that we esteme euery thing to be as it is, neither coueting the vile, as thoughe they were precyous, nother refusing precyous, as thoughe they were of no pryce nor geuing dispraise to thinges worthy dyscommendaciō. For from thys spring al errour runneth into mens myndes.

There is nothynge more hurtfull in mans lyfe, than thys corrupt iudgemēt, this I say, where euerye thyng is not esteemed as it oughte to bee, and at suche pryce as it is worth.

The opinions and common perswasions of the people, are pernicious: bycause for the most part they iudge of al thynges

thynges moste sondlye.

Certes the vulgare people is a great schole master of great errours.

There is nothing that we oughte to seke for, with more study, than to bryng hym, that geueth him self to knowledge and wisdome, from the iudgemente of the rude multytude.

First let him suspect as many things as the multitude, with great assent, and consent, doth approue, vntill he hath examined them after those mennes rule, whyche make vertue a measure to trye all matters by.

Let euery man, euen frō his childhod vse to haue right opinions of al thinges, which shall growe and encrease, like as his age dothe.

Let euery mā desire vpright thinges & flee the croked: chose the good, & refuse the euyl, this vse and custom shall turne wel doyng almost into nature. & so work that none, but suche as are cōpelled, and such as are in stryfe, found the weaker, shalbe brought to do euyl.

The best kind of life is (allone as thou canst) to be chosen: Custome shall make

thys,

this, as it is best for the, so within a short space, to be most pleasaunt.

All the rest of oure life hangeth vpon our bringing vp, whan we be chyldren.

Wherfore the fyrste grice, that men clymme vnto wisdom by, is that that so many ancient writers speake of Seipsū nosce. Euery man to know him selfe.

¶ A diuision of suche thynges, as are pertcining vnto men.

MAn is constituted and made of body and minde: the bodye we haue of the earth, and those elementes that we se and touche, lyke vnto the bodyes of beastes.

The mynde we haue geuen vs from heauen, lyke vnto Angels, lyke to God him selfe: by this part man is estemed mā and as great wise men think, they alone are to be taken for mē, that in this haue their iust porcyon.

There be in the body, as belongynge vnto it, beauty, heālth, integrite of mēbres, strength, lightnes, delectatiō, and their cōtraries. as deformitye, sickneſſe, lacke of lims, weakenes, slouth, sorowe. and other, as well commodytyes of

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the body, as incommodities of the mind as learninge and vertue, and theyr contraries, rudenesse and vice.

There be certain thinges not geuen to all men, but chauncyng to a fewe, and these be called thinges, Extra hominem besides ỹ nature of man, as riches, power, nobilitie, honor, dignitie, glory, fauor and theyr contraries, pouertie, nedines ignobilitie, vile estimation, shame, obscurenesse, hatred.

¶ A deuision of thinges theyr Price.

THe Quene and princesse of al thinges most highest, is Vertue, vnto whome all other serue, as hande maides theyr mistresses, if they do as by duetie, they are bounden. I call Vertue a reuerent loue towardes god and mā, a right seruice and worshipping of god, a right loue toward man, loue I say, not ending in woordes, but ioyned wyth an earnest wyl to do good: Other thinges, if they be referred to this Vertue, that is, if they be soughte, kepte, and spente for her sake, & at her commaundement, they can not seeme euell. Neither they

that

that call riches, and other thynges like, goodes, thought so of them, as now the rude people doth, which hath so corrupted the true and natiue significations of thinges, that manye of them haue loste their right estimation, and are changed vp set downe. For we must vnderstand where, whan, and how farre these thinges be good.

We maye not esteme rychesse aboue theyr value, or iudge, ẏ precious stones, metalles, royall places, or gorgyous implementes of house, are rychesse: or they riche, that haue these: but rather riches is not to want suche thinges, as are necessarily required to mans life.

True glorye, is to be well spoken of, for vertues sake.

True honour is to be had in veneration for some great vertue.

The grace that mē obtein of princes or other people, shuld be fauoure borne to them for theyr amiable vertues, and qualities, loue worthye.

Dignitie is either a righte opinyon, which one man hath of an other for vertues sake, or elsse a certayne beautie of

some

some inward vertue, outwardly expressed before mens eyes.

Power and reigne is, to haue many, whome thou mayste succoure and ayde, in ryght and honesty.

He is to be reckened Noble, that is knowne by some excellente acte, to be noble, or elsse commeth of an auncyente stocke, and sheweth himselfe to be in vertue and worthy qualities, lyke vnto hys parentes.

A right gentle man is he, whome nature hath fashyoned & set, as it were in a standyng for the recept of vertue.

Healthe is a tẽperate habitude of the body, whet by the mind both kepeth her strength, and exercyseth her power.

Beautie standeth in such liniaments shape, and portrature of the bodye as do shew a beautiful mynde to dwel therin.

Strength and valiauntnes is, to suffise and accomplysh the exercises of vertue wythout wearines.

Pleasure is a pure, sounde, hole, and continuall delectation, whyche is taken only of those thinges. that belonge vnto the mynde.

If a man do discusse and reason these thinges afore reherſed, other wise, that is after the minde and iudgement of the ignorant people, he ſhall fynde them, to be thynges vnmete for menne, thinges vaine, and alſo very hurtfull.

Fyrſt, aloutward things be ether referred vnto the body, or to the mind, as richeſſe are to the mayntenaunce of our life, honour to bear witnes of oure vertue, and well doyng.

The body it ſelf is nothyng elſſe but a couerture, and a thyng bound to ſerue the ſoule, wherunto bothe nature, reaſon, and comlyneſſe commaund the ſaid body to be ſubiecte as a thyng brute, to that that dyeth neuer, a thinge earthly, to that that hathe a portyon of deuyne nature in it.

Furthermore, learning is ſought for and lodged in the minde for thys intent, that we may thereby both know ſinne, and eſchue the ſame, and know vertue, and atteyne to it.

If lerning do not this in him that hath it, ſhe leaueth her whole duety vndone.

What other thinge is oure life, but a

certaine peregrination, beset on euery side with so many daũgerous chaunces, that thend therof, is euery hour hãgyng ouer it, whych oft tymes falleth vppon most light occasions: Wherefore it is a great foly to do any thing that is foul or filthy, for the loue of vncertaine lyfe, as who shoulde saye, thou were sure to lyue long, after thy naughty doyng.

As it is in a iourney, so is it in mans lyfe, the lyghter and lesse burden a man caryeth, the easyer and pleasaunter hys iourney is.

Moreouer, the nature of man is such and so ordeyned, that it nedeth very few thynges. In so muche, that if a man wol more nerelyer behold this thyng, doutlesse he cannot but vtterly condempne them, as madde folke, whiche so gredelye and so carefully accumulate goodes vpon goodes where as so litle suffyseth. Hys sayinge was pretty and quicke, that thus expressed rychesse. Sunt breuis uitelongum uiaticum. that is: They are great and longe purueyance for a lytle and shorte lyfe.

Wherfore rychesse, possessyons, and

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apparel oughte to be prepared onlye for our necessary vse, whych vse is not holpen by vnmeasurable rychesse, but rather oppressed, as shyps ouerladen with to great a frayte.

Gold it selfe if thou vse it not, differeth verye litle from claye, sauynge that the custodys thereof dothe put the to more vnquyetnesse, rauynge the, by reason thy mynde is only set theron, to neglect such thynges as ought aboue all other, to be regarded.

Money bryngeth men into a kinde of Idolatrye, as ofte as for it those other thynges, are set aside (I meane godlye reuerence and cleannes) whych are the greate, chiefe, and fyrst in Nature. I let passe, howe many deceytes, gynnes, and traynes are layed for ryches, howe manye and sondry waies they come to nought, and into howe manys vyces they, whan they tarye, driue men, draw me, drowne men.

What other thyng is gay aparel, but instrumēts to strike vp a dauce for pride

Necessitie fyrst inuented the profitable garmente, Riot and Ryches founde

the precious, which vanity fashioned vnto her tricke. Greate contention is in varietie of apparell, which hath taught men manye superfluous and hurtefull thynges, by reason that they seeke to be honoured euen for that, whych playnlye declareth theyr infyrmitie, follye, and weakenesse.

Hereby it cõmeth to passe, that thys parte of rychesse, gorgyous buildynges, goodly houlhold stuffe, precious stones, and other rych ornamentes, be set oute rather for a bragge and to serue other mens eyes, than for the vse and profit of those that professe them.

What other thing is nobility now but a chaunce, to be borne of this or that gentel blond, and an opinion graft vpon the folyshnes of rude and vnlerned people, which oftentimes is gotten by robbery, and like wayes.

True and perfect nobility, springeth of vertue, wherfore it is great madnesse for any mã to crake of his parentes, beyng naught him self dishonoringe theyr noble actes, with hys leud doynges.

Truely

Truely we be al made of like elemen-
tes, and haue all one god, father to vs al
yet to contempne the byrthe or stocke of
anye man, is vnder a colour to reprous
God, whych is the autour of euery mās
natiuitie.

What other thynge is power, than a
fayre cumbraunce, wherin if mā knewe
what troubles and cares lye hidē, howe
great a sea of euyls euery day ouer run-
neth the smal sweteneſſe of it, ther is no
man so ambitious, no man so gredye of
honour, but he wold flie it, as a greuous
misery, he wold as that kinge sayde, not
stoupe to take vp a diedeme, if it lay be-
fore hym on the ground.

How odiouse a thing is it, to gouerne
euyl men: how much more, if thou be e-
ayll thy self:

Honour, if it sprynge not of vertue, is
fallye geuen and wrongfully geuen, ne-
ther it can fullye delyte the, wheras thy
Conscyence denyeth the to serue it. A-
gayne, if it do aryse of vertue, vertue te-
cheth the to refuse it. For that ought
not to be called or takē for vertue, whi-
che is done for desyre of honoure.

Honour must folow wel doynge, and is not to be craued of the wel doers.

Howe can dignities be called dignities, or worthinesse, whan they chaunce to most vnworthy persons, gotte by deceite, by crauinge for money. and such other naughtye meanes, in especial whet they be geuen by the arbytermente of the rude multytude, a beaste of manye heades, whyche dothe nothynge as reason and ryghte iudgemente wolde. And what other thynge is glorye, than as he sayde, a vayne blaste, that fylleth fooles eares: and as honoure and dignitie, are rather in hym that geueth them, than in hym, that is the receyuoure, so glorye bryngeth lyttle or nothyng to hym, that it is geuen vnto. Certes they bothe are vncertayne, wanderynge and sone gon, very lyke vnto the multytude theyr parent, whiche in the space of a day, byghlye prayseth, and depelye dispraysleth the same man. Wherfore, that honour commonly fastest flyeth from him, that moste seketh it. and goeth to them, that least regard it, agreyng in thys poynte with the nature and condicion of the variabl

rtable people, which oft tymes flye from hym, whome they oughte soneste to followe. I nede not to say, that thys honor and dignitie arise of causes sometime folysh, somtime very noughty. Oft times he cōmeth vp a pase, that can play well at tennysse, ofte tymes he wareth honorable, that leaueth honestye, spendynge hys patrimonye vpon ionckettes mynstrelles and scoffers.

But warre, that is to saye, robberye without punyshement, is a great auaūcer of men to honour, suche is the madnes of folysshe people.

Let euery mā descend down into himselfe, and there secretely thinke wel vpon thys matter, and than he shall synde, how lytle commeth to hym, by fame, by rumoures, by worshyp, by such honour, as the people geueth him, wherin many now much glorye.

What differēce is betwene the highest kynge that is, and the lowest slaue, whan they be both a slepe?

What is beautie in the body, truely a wel colored skinne: if the inward partes could be sene, what fylthynes should be

espied, euen in the most beautiful body.

The fayrest body is nothing elsse but a dunghyl couered in white and purple.

What doth beauty or preaty feature of body auayle, if the mind be vncleane: and if there be as the Greke wryter sayeth. In hospicio pulchro, hospes deformis, that is to saye, a foule guesse in a fayre hostry.

For what purpose serueth strengthe of body, whā thinges most gretest, & meest for mā. be not gotten by strength of bodye, but by the giftes of wytte. Dure strēgth, be it neuer so gret, cā in no wise be equall wyth the strength of a Bul, or an Elephante, it is reason, it is wyt, it is policy, wherby we ouercome them.

I let passe, I nede tell no manne, that beautie, strengthe, agilitie, and other gyftes of the body, shortly vanish awaye euen as floures.

And ares, a small feuer alone bryngeth oftentymes a very stronge Champyon to deathes doore, and sone shaketh away hys fresh colour, hys beautye, and hys strengthe.

And although, sickness, or other mis-

chaunce

chaunce come not to them, yet al thei of necessity through age, whych euer creepeth on, must nedes decay.

No man therfore of ryght can count such outward thynges, as so sodaynelye depart away from hym, to other men, to be hys, no man can reken thinges of the body to be hys, whych flye away so fast, and so sone depart.

What wol ye nowe saye, when those thynges, whych so many men do highly desyre, be occasions of great vices, as of insolent arrogancye, of luskyshenes, of fiercenes, of enuye, of pryuye hatred, of strife, of debate, of battaile, murder and manslaughter.

The delectacion of the bodye is vyle and beastlye, as the bodye it selfe is, and beastes be more oftener moued, & haue more pleasure, and longer also thē mē, the whych pleasure not onely ouerwhelmeth the body with many diseases, bringyng great damage and losse of goodes, but also woundeth the mynde wyth sorowful repentaūce, and dulleth the wit whych is much extenuated, abated, and broken, through the delicate cherishing

of the

of the bodi. Finally there soloweth irksomenes of it selfe, and hatred of all vertue.

It is not lawful for anye man to vse such pleasures openli. For as thei much misbecome the noblenes of mãs minde: so is there none so farre paste all grace, but he basheth to vse them in presence of many wytnesses. No, because thei ingender ignominie and shame, suche as vse them, are dryuen to seeke darkenes and secrete corners.

And furthermore, these flying shorte and soone passyng pleasures, maye neyther by any meanes be reteyned & kept, neither yet come they pure, but ar with some bytternes intermyngled. Therefore iudge not after the consente of the common people, the greatest euyl to be pouerty, ignobilitye, imprisonment, nakednes, worldlye shame, deformitye of body, syckenes, and imbecilitye, but rather thynke vyces, and theyr affinities, as foolyshnes, ignorancye, amased dulnesse, and lacke of brayne, the greatest euils: and theyr contraries, knowledge, quickenes of wyt, and sobriety of minde

to be

to be great vertues.

If thou haue eyther gyftes of Fortune, or of body, they shal muche profyt thee, if thou bestow them vertuously, but if they helpe to sette out vyce, they must needes do the muche hurt. If thou haue neither the one nor the other, seke them not wyth the losse of honestye: or that were euen to bye a lytle clay wyth a greate summe of golde, or to chaunge health for paynful syckenes.

There can be no greater vauntage to the soule, then is the increase of godlynesse, no greater gaynes to the body, then to knowe how to vse the state present, and to bee content wyth it, howe symple so euer it be.

And al beit we ought to do nothyng to the intent that we would men shulde tickle vs with fond praises, yet we must labour to kepe our good name alwayes vnspotted, for the regarde thereof keepeth vs oft tymes from much naughtines, and also is a good example to sturre other to wel doyng.

And hereof cōmeth that old precepte of great wise me: Thou shalt no euil do,

nor

nor anye thyng that longeth thereto. If we can not attaine to this, wel, we must be contēt, that in our conscience we fele our selues voyde of secrete grudge and vnquietnes. For whē mens iudgemēts be so corrupt, that they count vertue to be vyce, then we muste be content that God alone aproue our inward and outwarde actes, thoughe men alowe nere nother.

It is easy to turne eyther the incommodities of the body, or myschaunces of fortune, to our profyt, and of euylles, to make them good, if thou suffer them paciently, and the lesse that they serue the, the more endeuourest to folow vertue. Vertues oft tymes haue bene exceedingly encreased by hurtes of the body, and losse of goodes.

¶ Of the body.

And for as much as in this our pilgremage, we beare a soul inclosed wythin our bodies, great treasure in brickle vessels, we may not vtterlye refuse, and cast away al regarde and respect to the body. Yet we must so intreat and order the same, that it may not take

it selfe

it selfe, to be a master or a selow, but rather a seruant, and that body is not fed for his owne sake, but for Soules sake.

The more cherishyng that the carcase hath, the lesse is the soule looked vpon, the more delicately the bodi is handled, the more stubbournelye it wrestleth against the mynde, and doth cast it of, as an horse to wel cherished, vseth to caste hys ryder. The heauy burden of the body sore oppresseth the mynde, fatnesse & ouer much cherishyng of the bealye, diminisheth & dulleth the quyknes of wit.

Meate, sleepe, al maner of exercise, & al the hole gouernaūce of the body must be vsed for the helth thereof, and must not be set vpon pleasure and delicacye. Thus it may the better serue the minde and not waxe wantō, through to muche pamparyng, nor yet fal in decay, for lack of strength not norysshed.

There is nothyng that doth so muche debilitate the lyuely power, the quycke bygor of the mynde, & also the strengthe of the body, as doth voluptuousnes, for as al the strength of the bodi and minde is established, and made galyarde wyth

exercyse

exercise and moderate labour, so by idle nes and wāton pleasures, their powers are weakened, theyr strengthes ware fayntand fal away.

Cleane keeppynge of the bodye (delycate nyseneſſe of meates and drynckes layde aparte) doth greatlye both maynfayne the health of the body, and muche comfort wytte.

Thou shalte washe thy handes, and thy face, oft tymes wyth colde water, & drye them agayne wyth a fayre towell.

Thou shalt oft clense those places of thy bodye, out of whyche fylthines commeth from thy inwarde parties, as thy heade, thy eares, thy nosethyrlles, thy eyes, thy armeholes, & thy other secrete places, that nature hydeth, and honesty scase woulde haue named. Let thy feete be kept cleane and warme.

Amonge all the partes of thy bodye, keepe the nape of thy necke from cold.

Eate not by and by, after thou riseſt, eate lytle before dynner, breakefaste is gyuen to swage the gnawing and complaintes of a young stomake or to comfort nature, and not to fil the bealy, ther

fore

fore thre or foure morsels of breade, be sufficient wythout any drynke, or wyth a lyttle & that very smal. For suche is no lesse holesome vnto the wytte, than to the bodye.

Accustome thy selfe at dyner and supper, to feede but of one maner of meate and if thy substaunce wyl suffer the, let it be such as is most holesome, fyne, and of least grosnes. Eate but of one, though there be many dyshes, and yf thou beat thyne owne table, suffer not manye to come vpon it. Variety of meates is verye hurtfull, yet the diuersitye of sauses is muche worse.

Cleane and pure dyet agreable to temperate and chaste myndes, is a great sauer in a housholde, & that alone sheweth vs how few thynges we haue neede of.

Let vs do no notable offence, eyther in hope of luker, or in trust therby to replenysh our bellies with deynty delycates, and farre sought dishes.

We shal do wel, if we not onely content our selues with such thynges as we haue, but also do depart with som of the to such as haue nede of relyefe.

Duy

Our Lord hymselfe giueth vs an exãple of this, whiche after he had feasted a multitude of people, suffered not such bread and fysh as was left to be lost.

Nature teacheth vs thinges necessary, whych be but fewe, and soone prepared: Foolishnes hath inuented thynges superfluous, whych are wythout nomber, and hard to come by. If thou gyue necessaries vnto Nature, she is delyted and made strong, as with thynges fytte for her, but if thou gyue here superfluous, she is weakened and afflycted, as wt gobbets not agreeyng vnto her diet.

As necessaries do not suffise, where foolyshnes craueth, so superfluous thinges ouerwhelme, rather then satysfye where appetites are to be serued.

Thy drynke shal be that naturall lyquour, prepared of God indifferẽt to all lyuing creatures, which is pure & cleane water, or els syngle biere, or wine alaid wyth the sayd water.

Ther is nothyng that can more hurt the bodyes of yong men, then hot meates and hot drynckes, for they inflame theyr liuers: & set on fyre their intrailes.

And

And hereby mennes myndes are made hotte, angry, proud, impudente, and are thence so caryed wyth rashnes, that like as they were madde, they seeke to accõplyshe all theyr lustes, be they neuer so filthy.

Drynke not after supper, or if thyrst moue the, take some moyst or cold thing or a little quantity of drinke, and that of the smallest.

Betwene that and thy goyng to bed, let it be at the least half an houre.

Whan you wol refreshe your minde wyth any pastaunce, loke you, consyder how shorte time is geuen to mans lyfe, thinke it vnlawful, to spend this time, in games, in feastig, or in any other childish toyes, folyes, if ye right name them.

The course of our life is but shorte, I say although it were euery whit bestowed in deckyng and adornyng the minde.

Thinke not, that we be made of god, to gaming, to trifles, but rather sente to be occupied in sage matters, as to attein vnto moderation, modestie, temperãce, religion, and al other kindes of vertue.

Heale not the sickenesse of your body

with the diseases of minde. Better it is, that that be sycke, then this not hole.

Exercises of body shal not be to great but vsed w̄ a certain regarde of health, wherin we must followe the counsels of expert and counnyng phisitions, so farre as they shall not transcend the limittes of honesty neyther bid vs do any filthye thing agaynst goddes law.

Also in pastymes and refreshynge of the minde, see ther be some remēbrance of vertue alway.

Banishe all arrogancie, contention, quarellings, enuy, and couetousnes, for what reason, or rather folishnes is it, to inquiet thy minde, whiles thou studiest, to delyte in it: you do as wysely as they that put gall into that hony, whych they wold haue most swetest.

Slepe must be takē as a certain medicine, and so much only, as is sufficyent to refresh the body, for immoderat slepe bryngeth the body to many hurtful humoures, and much hinderth the quickenesse of the mynde.

The tyme that is spente in sleepe, is scase to be counted anye parte of lyfe.

Vita

Vita enim Vigilia est. Lyfe is a watche or a wakyng.

¶ Of the mynde.

THere be two partes in the soul, the one that vnderstãdeth, remẽbreth, and sauereth thynges as they are, vsyng reason, iudgement, and wyt, and is called Mens, that is, the Mynde, the superiour parte, by whych alone we are knowen to be menne, made lyke vnto God, farre passyng all other lyuyng creatures.

The other part, whych is called Wil, is voyd of reasõ, brute, fiers, cruell, more liker a beast, than a man, wherin dwelleth these motions whych be named either affections, or perturbations, Arrogancy, enuy, malice, Ire, feare, sorowe, desire neuer satisfied, and vain ioy. This is called the inferyour and vyler parte, whereby we lyttle or nothyng, do differ from beastes, at the least, we go far frõ God, whych is wythout all sycknes, and all affections.

This is the order of nature, ỹ wisdõs gouerne all thynges and that all creatures, whiche we sée, obey vnto manne,

and that in man, the body be obedient to the soule, and the soule vnto God.

If anye thynge breake thys ordre, it offendeth.

As it is therefore a poynte of treason that such leude perturbations, as are afore rehersed, shuld rage rebel and take vpon them the rule of the hole manne, contemtuously despising the auctoritye of the mynde, so it is extreme follye for the mynde to be slaue vnto fond affections, and to serue at a becke, the vile carkeys, neyther the dignitye of Nature, neyther the expresse lawe of God, anye thynge regarded.

Therfore, as strength of intelligence is geuen to the mynde, to waye euerye thyng, and to knowe what is good to be done, and what to be lefte vndone, so is Wyll of so greate power that there is nothynge in the mynde, but it is forced to obey wyll, if she stande at stryfe, and wyl yelde no parte of her ryghte to her aduersarie.

Wyt is exercysed wyth many and diuers feates, muche sharpened & instructed wyth longe experyences of sondrye

matters

matters, wherby it may exactly knowe the natures and values of all thynges, and so teach mans wyll, what is good to be folowed, and what contrariwise, is to be eschued, such craftes must therfor be shonned that fyght agaynste vertue, all craftes, that worke by vain coniectures as palmestry, pyromancie, Nicromãcie, Hydromancie, astrologie, wherin much pestilent vanity lyeth hyd, inuented of ỹ deuyl, our deceitful ennemy: for they intreat and professe those thinges, whyche God hath reserued vnto hym selfe alone that is to say, the knowledge of thynges to come. We may not seke to know the maiesty and secreates of God, beyng far from our knowledge, and suche as God wold not man to medle wythall.

He that sercheth the greatnes of gods maiestie, shall be oppressed & ouerwhelmed with his exuperant glory. Wherefore Paule biddeth vs, to be no wyser than it becommeth vs, but moderately to be wyse, saying: that he sawe thynges not to be spoken, that no man can vtter. Also Salomon sayth: Thou shalt not inquire of thinges aboue thy capicity, ney-

 ther

ther of thinges aboue thy strength, but content thy selfe with the knowledge of those, that god hathe commaunded the: thynke alway vpon thē, neuer being to curyouse in searching of hys wo⁊kes.

All artes inuented by the deuil, must be refused and fo⁊saken of vs, wyth whō as wyth the ennemyes of God, we may in no wise be conuersaunt, o⁊ haue anye thing to do. It is not expedient fo⁊ vs, to knowe the opinions, eyther of Philosophers, o⁊ heretikes, contrary to our profession, least that subtil & crafty merchāt the deuil, cast some scrupulous doubt into our hartes, whych may much tosse vs & perchaunce b⁊yng vs into distruction.

Authours that w⁊yte wātonly, wher by may sp⁊ing occasion of hurt, must not be touched, lest any filthynes remain in the mind th⁊ough the reding of them.

Euill communication oft co⁊rupteth good maners.

Other erudition is sincere and frutefull, so that it be applyed to hys ryghte marke, that is, to Vertue and well doynge.

There is a deuine knowledge geuen

of

of God, wherein all treasures of scyence and wisdome are layd vp, and thys is the verye and true lighte of mannes mynde.

All other learnynges, compared vnto thys, be verye darkenesse and chyldyshe tryfles.

Yet they be red for thys intent, that our lyght, by comparyng of thone wyth the other, maye shyne and appeare more bryghter. Further more, that we maye vse the said lerninges, as testimonyes of men against them, which cã littel abide the diuine scripture, than soore eyes can the brightnes of the sõne. And wheras we shall se such excellent vertues in gẽtils, we may wel be put in remembrãce how much becommeth a true disciple of our master Christ, whych is by reasõ he knoweth thys lyght, charged vppon no small bonde, to lyue accordingly vnto goddes commaundement.

Beside those thinges, they geue vs much knowledge, how we shoulde lyue here together in this world, the experience wherof we lacke oft tymes.

We be framed and fashioned by these

thre thinges, Knowledge, wit, & Memory, & the diligence, whiche we vse to the atteyning of them, is called study.

Wit is quickened by exercise and memory encreased, by diligent tillinge and occupienge thereof: delicate handelynge weakeneth them both: Good helth confyrmeth and maketh them strong: Idelnes and dayly Ease, putteth thē to slight Vse and Exercise setteth them at hand, and euer in a readynesse.

Whether thou rede or here ani thing do it with attention and effectuously, let not thy mind wander, but constraine it, to be there, and to do that thyng, whych is in hande, and none other.

If it go astray, or swarue a syde, call it again, as it wer with a litle hiss, differ all cogitations, that maye bringe the from that, that thou hast in hand differ thē vntill som other time, remēbring wyth thy self, that thou leesest both tyme and labor if thou be not attent vpon such thynges as thou dost reede and heare.

Be not abashed to learne & aske such thynges, as ỹ knowest not, for as muche as noble Clarkes, and greate men, haue

not

not ben ashamed therof, but rather blush because thou arte ignorannte, and not willinge to learne.

Bost not thy self, to haue knowledge of those thynges, wherin thou art ignoraunt, but rather inquere and learne of suche persons, as thou doest suppose, do vnderstand them.

If thou wolte be taken for a learned man, endeuour thy self, that thou so be, for there is none other way more compendious or nearer there vnto. As thou canst by none other meanes, more easily obtein, to be esteemed an honest man, than if thou so be in very deede. Finally, labour alway, to be euen such a one in dede, as thou desyrest to appere vnto mē elles thou desyrest it all in vayne.

False thynges, laynte and fall away by processe of tyme, and tyme strengthe neth the truthe.

Simulation lasteth not long.

Folow thy master alwayes, run not thou at any time before him, beleue him resyst hym not.

Loue him and take him as thy father thynkyng euery thyng, what so euer he

sayth

sayth, to be very true and sure.

Beware thou offēd not in that wherin thou beynge culpable, wast twyse or thryse reformed, sal not the fourth time that thyne amendement and reformacion may seme to haue profyted the.

It becommeth the chiefelye, to haue those thyngs in remēbraunce that haue in tymes past deceiued the, lest thou be in like maner by them seduced againe.

It is naturallye geuen to all men to erre, but to no man to persever and cōtinue therein, except he be vnwyse and a very naughty person.

Learne and vndestand, that ther is no sence wherby we be better, or more spedely instruct and taught, thē by hearyng, and as there is nothyng more easy, then to heare many thynges, so ther is nothyng more profitable.

Heare not lyghte tryflees, thyngs to be laught at, but rather earnest, wyse, and weyghty.

They be both learned with like pain & labour, al beit the cōmoditi, that riseth of the one, is farre vnlyke the other.

Seke not to speake many wordes, to

make

make a long answer, but rather se thou spende thy wordes in tyme, and let thē in theyr place.

Adioyne such companye to the at dyner and supper, as can bothe make thes mery wyth theyr pleasant and learned communicacion, and also make the rise wyser, then thou sattest downe.

Suffer not such as be scoffers, smell feastes, foolysh and fylthy talkers, trifflers, bybbers, fylthy and shameles lurkers, bealy guttes, and such other, apte eyther by theyr woordes or deedes, to cause lewd laughter, to syt at thy table, neyther haue any delight in thē, but rather seke thy pastime of such as cā with feate, wyttye, and learned talke, make the mery. Kepe not onely thi mouth frō foule and impudent communicatiō, but also thyne eares beyng, as a man shulde saye, wyndowes of the mynde, remembryng euer that olde saying of the Apostle. Naughty communicatiō oft tymes corrupteth good maners.

Gyue diligent eares, what euery man sayth, whether it be at the table, or any other where, for so doynge thou shalte

learne

learne of the wyse, to make thy self better, and of the foolyshe, to be more ware and circumspect, folowyng alwaies that that the wyse approue, eschewinge that the foolysh commende. And if thou perceyue any thyng taken of the wyse sort, to be spoken quyckly, grauely, learnedly, wyttely, comelye, beare it in mynde, that thou mayest when thou shalt haue occasion, vse the same.

Thou shalt haue alwayes at hande a paper booke, wherein thou shalt wryte suche notable thynges as thou readest thy selfe, or heaerest of other men worthi to be noted, be it other feate sentence or worde, meete for familiar speeche, that thou mayest haue in a redynes, whan tyme requyreth.

Study not so much to gather words, as to vnderstand the proper significacions of them, reherslynge and teachynge such thynges as thou hast red or heard, partly to thy scholers in latyn, partly in the vulgare tounge to other vnlearned persons. Prouidyng alway that thou do rehcrse and teache theym wyth no lesse grace, then thou hastte heard and red the same

ſame before, for thus doyng, thou ſhalte exercyſe both thy wyt and thy tounge.

Thy ſtile muſt alſo be exerciſed, whiche is the beſt maiſter of cleane and eloquente ſpeeche.

Wryte and wryte agayne, making euery ſeconde daye, or at the leaſt euerye thyrde daye, an epyſtle vnto ſome man, that knoweth how to aunſwer therunto agayne. How be it, thou ſhalt ſhew it fyrſte vnto thy mayſter, there to be reformed, before thou preſume to ſend the ſame, notyng and bearing wel in minde ſuch fautes as he ſhal correct, that thou mayſt not myſſe in them, or any lyke in tyme to come.

After meate, as when thou haſte dyned or ſupte, breathe for a ſpace before thou go to thy ſtudye, and ſyt downe in ſome place where thou mayeſt talk and heare ſome pleaſaunt communication, or playe at ſome ſuche game, whereby thou mayeſt not chafe or much comber thy bodye.

After ſupper walke with ſome mery company that is learned, whyche maye make the meryer wyth his communica-

cion,

cion, and whose wordes and sentences thou mayest wyth honesty solow.

Betwene supper and bed, drynk not in any wyse, for there is nothyng more pernitious, both to the bodi, the memory, and also the wit. Wherefore if thirst shal at any tyme constrayn the to drink go not to rest vnder the space of half an houre after, at the least.

Thou shalt not neglect thy memory nor suffer it to decay through ydlenesse: for it reioyceth aboue al thyng, to be set a worke, and increaseth not a lytle therby. Exercyse it therfore dayly wyth som worthy busynesse.

The more oft thou cõmittest thinges to her custody, the more better & faythfullur woll she kepe them. And contrarily, the more selde, the more vntrustye thou shalt fynde her.

Whan thou hast put anye thyng tõ her kepyng, suffer it to rest in her handes for a season, and wythin a whyle after requyre it of her agayne, as a thyng left for a tyme in her custody.

If thou wilt lerne any thing perfectly, rede it with attencion. iiii. or. v. times

ouer

ouer nyght, and so to bed, and whē thou ryselt the nexte mornyng, aske a reckenynge of thy memorye, for that thynge thou dyddest delyuer to her custody the euenyng before.

Thou muste beware of surfettes, of rawnes in the stomake, and specially of colde in thy necke.

As to much wine weakeneth the synoes in a mā, so it killeth his memorye.

It shoulde be very well done, and yf thou wouldest a lytle before thou goest to rest, to cal to thy remembraunce, all such thinges as thou hast sene, red, herd or done al the day before.

And if thou haste behaued thy selfe worthely to thy comendacion, thou shuldest reioyce, and knowledge it to come of God, purposynge to continue in lyke goodnesse: on thother syde, if thou haste done any thyng fylthyly, outragiously, childishly, fondly, worthi rebuke, forget not, to ascribe it to thyne owne leudnes, and to be sory therefore, neuer wyllyng, to do any lyke trespas agayne.

If thou hast heard or redde any feate, graue, or godly sentence, foget it not.

And

And if thou haste sene any commendable thyng, folow it: and shonne the cõtrary. Let no day scape the, but ỹ reade, heare or write somewhat that they may increase, eyther thy knowledge, thy iudgement, or thy lyuyng.

When thou prepareſt thy ſelf to bed, reade or heare ſome thyng worthy memory, and let it be ſuche, that thou dreamyng of it, mayeſt take both pleaſure & profyt, that euen by nyght vyſions, thou mayeſt learne to amende thy lyfe.

There is no ende appointed vnto the ſtudye of wyſedome in thys worlde, but it muſt be ended together wyth lyfe.

It behoueth mã to reherſe theſe three thynges wyth hym ſelfe, al the tyme of hys lyfe, that is to ſay: how he mai think wel, ſay wel, and do wel.

Al arogancy muſt be secluded frõ ſtudyes. For al that, ỹ he knoweth, whiche is euen the beſte learned man a lyue, is very lyttle or nothyng, in comparyſon of the infinite thynges, whyche he is ignoraunt in.

The knowledge of man is ſclender, a marueylous ſmal thyng, and that verye

obſcure

obscure, and vncertayn: our myndes beyng tyed and bound in the prison of this body, be oppressed wyth great darknes, in so much that hard it is, for our wits to enter euen into a meane knowledge of thynges.

Furthermore, arrogancye, much encombereth the profite of studyes, for many might haue come to wisedome, if they had not thought them selues there all readye.

Also, contention, emulation, backebyting, vayne desyre of glory, must be eschewed. For we folow studyes for thys cause in speciall, that we maye, by theyr helpe, be deliuered from the cruel dominyon of the sayd vices.

Nothing can be imagined more pleasaunt, then the knowledge of many thinges, selwe or none more frutefull, than the intelligence of vertue.

Studies be of such efficacie & strēgth, that they temper prosperitie, they mitigate aduersitie, they kepe vnder the hasty and rash motions of youth, theidelite and comfort croked and paynfulage, being with vs at home: abrode, in publike

and pryuate busynesse, whan we are alone, whan we be accompanied in ydlenes, in labors, neuer ablet, but alwayes ready to helpe and ayde vs.

As Erudition, is the rightest & moste holsome fode of the mind, so is it a thing vnmete, that the body shoulde haue hys nourysshment, the soul beyng kept hungry, from whense springeth out plentuously al delectation and perfect plesures and as amonge these, the one bryngeth in an other, and those that be present do renewe them past, so they neuer depart ne make any man weary. whan he hath moste of them.

Of vertue and Affection.

VErtue, the most hyigh and excellēt treasure, surmountyng al worldly ryches, is not geuen by man, but commeth only frō God. Wherfore we muste desyre it of God, wyth meke and humble hart.

The highest among al liberal artes, is that Philosophy, whych bryngeth remedy and helth for the great & paineful diseases of the mynde.

Much diligent labour is token, to che

rysh the body, much more ought to be geuen to the soule, for as muche as the diseases therof, be more priuy, more greuous, and also more perilous.

These diseases be named, & not without a cause, sharp sorrowes, greuous tormentes, scourges, bōdes and the furies of mans mynde, whych bryng wyth thē much calamitie, and intollerable sorsies if they be suffered to reign, and contrarily, most pleasant tranquillity, if thei be conquered and kept downe. And to the easy accomplyshment of this, such documents serue much, as haue ben of most excellent wyttes, for the furtherance of good lyfe, and maintenance of maners, prescribed.

Thys is the greate rewarde, and the very frute, that learned menne take of theyr long and paynful study, not to gather manye thinges for men to wonder at, or elles such as he him selfe may crake of, but rather, to haue goten, wherby he may helpe all men, and moste chiefely hym selfe, and not to let them lye, as in a Bore of oyntmentes, where oute is

taken salues, to help other men, the bor there wythall, neuer a deale the better.

Christen religion loketh for nothyng so much, as that a cleane and a pure conscience may exhilarate the mynde, and that affections, beynge ones stayed, and setled, we may be like vnto god and hys angels in continual quyetnes, and tranquility of mynde.

Remedyes for such dyseases be gotte, eyther of outwarde thynges eyther of our selues, or of God, or elsse of the law and lyfe of Christe.

The nature of thynges is suche, that as they be all vncertayn, short, chaungeable, and vyle, the soule onlye excepted, which is in dede very mā, or at the least, the most precious parte of man: so all other thynges be translated from one to an other, lest men shuld cal anye thynge theyrs, besyde theyr soule.

Let no manne thinke those thynges, whyche he hathe in hys possession, to be geuen hym, but rather to be lente hym for a season.

Wherfore it is great madnes: to run into any sinne, worthy greuous punysh

ment

ment, for any worldly trifles.

Let no ma aduaunce him self, because the giftes of Fortune or of bodye, haue chaunced vnto him, seyng all such trash, shortly vadeth awai, as being vncertain and not propre vnto vs. No no, as they be graunted vs, so they shalbe requyred agayne, at the vttermoste whan deathe commeth: and oft tymes euen while we be alyue.

Neyther we ought to mourne, if that thyng, whych was lent vs, and as a man wold saye, geuen vs to kepe, be asked agayn, but it rather becommeth vs to rẽder thankes, for because we haue so long enioyed the same.

It is to much vnkindnes, to thynke, if thou haddest a long season a benefyte, that thou takest wrong, if it do not alwai continue. Thou doest rather wrong, not to consyder, what thou haste had, & how longe, then styll to thyncke what thou haste not had, or howe longe thou haste not had it.

Thou oughtest not, to much to reioise whan thinges taken from thy enemies, come to the or thy frendes for such is the

ſpede of foꝛtune, and ſuche doubtfulnes is in all thinges, that bitter wayling often times folowth vayne myꝛth.

Let not thy hart fayle the, although foꝛtune tourne her face: foꝛ mery euentydes do oftētymes folowe careful moꝛnynges.

Now, what condition be our bodyes in, what lyfe can we loke foꝛ whyche be made of ſo vyle, and ſo bryckle a mettle our lyues beyng wyth ſo many pearils, beſieged on euery ſyde. And although it ſeme ſure foꝛ a tyme, yet it wyl not long indure. Therefoꝛe what haue we, wher vpon we ſhoulde (chefelye in ſuche vncertaintl of lyfe) be high minded oꝛ ferſe of harte.

And foꝛ as much, as thys life is none other thynge, but a certayn pilgremage wherby we ſtyl be entrynge into an other lyfe eternall, & ſeynge alſo, we nede very few thynges, foꝛ the perfoꝛmance of the ſayd iourney, what hath this woꝛld woꝛthy lōg ſuit. What folye, to ſeke ſuch thinges by paynful ſeruytude, as we ſe tolled and tourned in a moment hyther and thyther.

Foꝛ

For what ende or purpose shuld we serue our neuer satisfied desyre and appetyte, whan thinges to come be vncertain, and we at thys present nede verye fewe thynges.

He is a very free man, whyche desyreth only those thyngs, as be in his own handes. On thother side he is a bondmã and slaue, that doth the contrary.

Now I pray you, what other thynge is it, to be replenyshed wyth the gyftes of fortune, than a fote man to be cõbred wyth dyuers and many fardles.

There is no man so dul, no such lacke wyt, but he rather prepareth and fitteth hym self for the citie, wher he purposeth to dwell, than styll seeketh thynges for hys iourney.

Sithens thys oure lyfe is of nature droupyng and fleyng, the most part therof, and almooste all, is spente in perturbation, in troubles, in fantasyes: we cã not saye, we lyue all the whyle, that we be tossed wyth affectyons, and in especyall, whan the feare of death troubleth vs. And where as deathe maye come to vs, by an infinite sorte of wayes.

It is great folye, to feare, that it shoulde come thys way or that waye: and seynge that it shall of necessitye come, we maye not commyt any great mischefe or wyckednes, to auoyde it, nor we oughte to mourne, though it chaunce.

Our lyfe being oppressed with so manye diuers miseries, what neede we to kepe it with such auarietie, to set so much by it, seyng also we go to an other, which is a life euerlastynge. Let vs so order ourselues that we haue readye passage, to that lyfe, whych is replenyshed wythall goodnes, ful of ioy eternal, ful of myrthe euerlastynge.

Our errours oppresse vs, rather than thinges them self: wheras we oft times thynke them to be great euyls, that are none in dede and greate goodes, that of trouthe are worth nought.

The nature, condition, and true value of thynges be those, whyche I haue rehersed in the begynnynge, wherby it may be plainly gathered that ther is nothyng fayre, nothynge of pryce, fynallye nothynge to be accounted ours, but onlye vertue.

Wherc

Where as deliberacion is taken, we beyng in doubt, to whych part we may most enclyne, the loue of our body, and the delyre of thynges here in thys lyfe, that is to say: the loue of our self, is chief counsaylour, and one that wee all togeather folowe.

Thys weakeneth the ſtrengthe and manhood of our myndes, ſo muche that nothyng can be ſo lytle, but it is eaſelye able to penetrate theym, nothynge ſo ſclẽder or ſmal, but it may be able to diſturbe them.

This blindeth the eys of the minde, and when affections haue once gotten the vpperhand, we flatter, we yeld, we obey them, as our lordes and rulers.

Thus we hold thyngs with toth and nayle, that are aliene from vs, as they were ours: and if they be withdrawen from vs, we lament, tormentynge our ſelues, as though we had great loſſe.

We neglect our own as none of ours and do ſhonne thyngs profitable, as very hurtful to vs, embraſyng things hurtful, as very profitable.

The harmes of the folkes ſeme ſmal,

but

but we thinke our owne being nothing so great as theyrs, intollerable: neither content wyth that we wyssh our selues, nor yet pleased if we myght obtein that that other men muche desyre. We lyke not our selues, this world, the condicion and estate thereof, doth not satisfye vs: we wold haue the natures of al thyngs turned, such is the impaciency that groweth of deynty fantasyes.

What punyshment maye be compared wyth these: trulye the tormentes among dampned spirytes be none other. The dyuels thē selues haue none other punyshement, then that they be vexed wyth enuy, hatred, and wrath.

A man may see the countenaunce of them, that be inquieted with these affections, how variable, how carefull, how pantyng, how cruel, how fearefull they be, and in lyke trade be theyr myndes racked and tormented wythin them.

Anger, which is the sorest of al other perturbacions, and worst of al other, bemmeth not a man, for it turneth hys nature into a cruel beast, and although euery trouble doth obscure and darken

the

the iudgement of the mynde, yet moste of al Ire ouerwhelmeth it wyth darkenesse so sore, that it seeth neyther truth, profytte, or comelynesse. It eateth vp the harte, and dryncketh vp the wholesome bloude of the bodye, constrainyng man to do that thing, wherof repentãce shortly ensueth.

How shamefull a chaunge is there in the face, what sodayne tempestes arise there, what burnynge eyes, what snuffyng of the nose, what grynnynge of the tethe, what fomyng of the mouth, what palenes, what stutting of tong: fynally, what terryble and vncomelye cryinges be there in hym, that is inflamed wyth thys furye? Truelye suche, that some, which haue in theyr angre beholden the selfe in a glasse, haue not knowen them selfe.

The angry manne, for hys grymme countenaunce, hys sharpe woordes, and cruel dedes, ofte tymes looseth much of hys authoritye, muche beneuolencye is taken from hym, hys friendes forsake hym, no man wyl meete hym, he is left all alone, al men hate and abhorre him,

wher

wherfore great wyle mē neuer eschewed thynge more, or cloked thynge wyth greater diligence, then thei did Ire, and the works of Ire. In so much, that they not onely wrastled agaynst theyr owne nature, but in spyte of her beard gaue her the fall.

What is more worthy to be scorned, then so lytle and so weake an anymall, to rage and styrre vppe so great and so fierce tragedyes, for vyle tryfles, and thynges of no value: as sometyme for the gyftes of the body, or of fortune, yea and somtyme, wysely a Gods name, for one lytle worde.

Thou shalte soone subdue anger, yf thou holde and fasten thys thyng in thy mynde, that is to saye: No iniurye to be done, excepte when the mynde taketh hurt, whyche no man can corrupte, but onely he that polleth it, and that by defylyng it wyth synne.

We haue spoken hitherto of thynges commynge from man to man, we woll nowe talke of hygher matters, as commyng of God. Yow be it those thynges also before rehearced, were of God: but

these that folow, come somewhat more expressely and properly from hym.

☞ Of Religyon.

THere could nothyng be gyuen vnto mankynde more greater, or better then Religion, whych is knowledge, loue and veneracion of the prince and maker of the world.

God is so beneficiall to no man, as he is to them, whom he teacheth how they shal truely worshyp him. Therfore Dauid the prophet reherseth thys amonge the great gyftes of God, shewed to the people of Israel: Qui annunciat verbum suum Iacob. &c. that is, which sheweth hys word vnto Jacob: his iustice & iudgementes to Israell. He hath not so done to all nations, nor hathe he opened hys iudgementes vnto al men.

God is knowen by religiō, and being knowen, he must nedes be beleued and worshypped.

Onely God is prynce, maker, & Lord of al thynges, whych alone is able to dos al thynges, and knoweth how to doe all thynges.

Thys worlde is in maner ás it were an houſe

an house, or temple of God, whyche of nought be brought forth into this shape and ornacye, that it now is in. Therfore it hath receyued thys name Cosmos, amonge the Grekes, & is called Mundus of the Latynes, whyche bothe are as muche to saye, as a comely Ornament, a beautiful thyng: whyche he so ruleth and gouerneth, that wee maye no lesse wonder at the conseruation, than at the creation of it.

And lyke as in the house of a mosse prudēt gouernour, nothing is don without hys cōmaundement, so in this worlde is there nothyng done wythout hys wyll or byddyng: the whyche as he canne all thinges do, so he knoweth how to do all thynges.

Aungels, Dyuels, Men, and beastes, trees, stockes and stones, the heauens, the elements, and to be wort, al things are gouerned by hym, and obey hym.

Ther is nothyng made, nothing that moueth, nothyng that chaunceth, neyther stocke nor strawe, maye be lyfte from the grounde, neyther flocke ne fether, may flye further, thē hys prescript

or

or commaundement is.

In thys law standeth the vniuersall world, neyther is there in thynges anye other chaunce, fortune, or lot.

He doth al thynges wyth hys equytie and wysedome, not wythstandynge by wayes to vs vnknowen.

What so euer happeneth to anymã, that same turneth to hys profyt, if he be good: but not to profyt of wretched money, or of worldly thynges transitorye, but of eternal felicity.

What so euer thynges therefore chaunce in thys world, they must be patiently taken and allowed, as comming of God the authoure, leaste we in oure fonde affection and foolysh iudgement, seeme to condempne and improue the wyll of that moste ryghteous and wyse gouernour of al thynges, God.

And because wee be not able to compasse, for what purpose he dothe suche thynges: We, as chyldren and ignorãt, what is best for vs, do lament that thynges moste hurtfull be not gyuen vs, takyng them as moste profytable: on the other syde abhorrynge thynges moste

profytable, as moſt hurtful. In ſo much that oftymes our enemye can wyſhe no more hurt, then that we may haue our owne deſyres. And ſeynge we be drowned in ſo great darckenes of ignorance, Gods wyl is that we auoyde all that is blame worthy, and commyt al the reſte to hys gouernaunce.

We muſt execute whither we wil or no, that thyng whych the gouernour of this ſo great a worke hath appointed vs to. What madnes is it therfore, rather to be drawen agaynſt our wyl, with wepyng and wayling, then to be led meryly and wylling to that we are called to.

Truely euerye friende of God, wyll gladlye obey the lawes and wyl of God, hys frinde.

Thys is the chiefe maner of louynge God, as Chryſte ſaythe: You ſhall be my friendes, if you will do that I commaunde you.

Of Chriſt.

The attonement and the reconcyler of maukynde wyth God, and the authour of ourc ſaluacion, is Ieſus Chriſte, God and man, the onlye ſonne

sonne of God almighty, whome the fa-
ther sent for the same purpose, whan it
pleased hym to take pitye vppon man-
kynde, whyche had made hym selfe, to
hys own great hynderaunce, an enemy
vnto God.

Ther can be no greater hurt, thā by
synne to be seperated from God, the
fountayne of all goodnes, and to be tur-
ned to most hurtful misery, to be taken
from a most swete life, & left to a moste
bytter deathe.

For this purpose, among other thin-
ges, Christ came, that he myght teache
vs the true and strait way, wherin we
myght stedfastly stande, and take oure
iourney to god ward: not swaruing frō
it, the bredth of an hear. Ye hath shew-
ed this way, both by wordes, and also by
example of hys holy lyfe.

All humayne wysdome, compared
with Christes religion, is but durt, and
verye folyshnes.

What so euer graue, prudent, wise,
pure, holy, or religious thing is with ad
miration, with exclamation, with clap-
ping of handes, in the bokes of the gen-

tiles redy commended, learned by hart, prayſed aboue the mone al thys is foūd more purely, more rightly, more openly, more eaſily in our religion.

Perfect wiſedō is, to know this religion: & to liue accordyng to it, is perfect vertue. For no man knoweth in very dede, except he liue therafter.

Chriſtes life witneſſeth his perfecte humanity, his myracles declare the infinite power of his deitie, his law ſheweth his heauenly wiſdom: ſo that of his perfect goodnes of liuing, we haue exāple to folow him of his power and auctority, ſtrength to obey him: of his wiſdome, fayth to beleue hym.

Let his goodnes prouoke the to loue hym, hys maieſty to worſhyp hym, his wyſdome to beleue hym.

If a man do wel conſider thoſe thinges, which Chriſt cōmaundeth, he ſhal finde al done for our profit, in ſo much, that who ſo feleth himſelfe, to beleue rightly, ſhal perceyue it is to hys own great profit, goodnes, and comfort.

As ther is nothing more pleſāt to mā thā to be beleued, ſo it is euē to God, for

no

no man can thinke wel of him, to whõe he committeth hym self, afraid of hurt.

The foundation of our saluacyon is to beleue God, to be father, and Jesus Christ hys only sõne, to be our law maker, & the holy gost to be brethed out of both, wythout whõ, we do nothing, we thynke nothyng, that can profyt vs.

The true worshyppyng of god, is to clense & purify the soul from al diseases & vnclene lustes, & to be turned as nere to his similitude as we may, so that we be, as he hym selfe is, cleane and holye and that we hate no manne, but rather studye by all meanes to profytte all men.

The more thou transposest thy selfe from thynges corporall, vnto thynges incorporate, the more godly lyke shalte thou leade.

Thus shal it be brought to passe, that god may acknowledge oure nature, as of kyn, & lyke vnto hym, & may delite in it, makyng it hys true and right tẽple, muche more acceptable to hym, than churches made of lyme and stone.

The tẽple of god is holy, whych are

you, as wytnes saynte Paule. So noble so worthy a guest, muste wyth all care, diligence, and tendernes be receyned.

He may not, through the foul stinke of synnes, be dryuen to chaunge hys lodgynge.

Bodely workes be vnsauery, except they haue sauce from the hart.

Know, that thou hast god in the most secrete part of thy hart, as witnes and iudge of all thy thoughtes, in so muche, that if thou fear hys presence, thou wilt not only auoyd al naughtines outwardly, but also thou wylt not suffer vnclene thoughtes to enter into thy mynde.

Loue towardes god, ought to be such that thou esteme hym aboue al things, and that hys glory and honor be dearer vnto the, then all thys lyfe, al honoure, and commodities therof.

And as whan one frende remēbreth an other, he is moued wyth a frendlye and honest ioy, so let all deuine thynges seme frendly vnto the, that is moste acceptable and pleasant and be thou conuersant in them most gladly.

As oft as thou herest god named, se

that

that a greater, & a more excellent thing stryke thy remembraunce and mynde, than mans knowledge can attein to.

Here the sayinges, that be spoken of hym, and of hys sayncts, not as thou herest vaine fables, but with great admiration of mynde.

Judge nothyng rashly, nor pronounce thou anye thynge of God, and hys workes, but thou do it wyth reuerence and feare.

It is wickednes, to iest vppon holye thinges, or to vse the sayinges of holye scripture, as folysh toyes and tryflynge tales, and scoffynges, euen as a manne shuld sprinkle durt in a medicine, ordayned for recouery of helth. But to applye it to filthy communicatyon or baudrye, is a thyng abhominable, and in no wyse to be suffered.

It becommeth all thynges there to be marualed at, and to be receiued with worthy reuerence into our hartes.

Be present at readyng and preching of goddes worde, and all that holye is: and vnderstand, that what so euer thou either seest or herest ther, is most pure

moſt holy & apperteyneth vnto goddes
mateſty, whych as we maye eaſily wor-
ſhyp and adore ſo we can cõprehẽd it by
no meanes. So ỹ thou mayſt alwayes
iudge moore hygher thynges to be hyd
in ỹ deuyne wyſdõ, than the ſtrengthe
of mans wyt is able to aſpyre vnto.

We reuerence the ſayinges of wyſe
men, yea althoughe we do not well vn-
derſtand them, how muche more than
doth it beſeme vs, to geue condigne re-
uerence vnto godly ſayinges?

As oft as thou heareſt Jeſus Chriſt
named, remember thou his ineſtyma-
ble loue, toward the, and let the reher-
ſall of hys name be vnto the ful of ſwe-
tenes and veneratyon.

When thou heareſt any tytle, or pro
per name gẽuen vnto Chriſt, lyfte vp
thy ſelf vnto the contemplacyon there
of, and praye vnto hym, that he wyll
ſhew hym ſelf, euen ſuch a one towards
the. As whan thou heareſt hym called
mercyful, meke or gẽtle, pray that thou
mayſte proue hym the ſame vnto the:
whan he is called almyghty, deſyre, that
he may ſhew it, in the makynge the, of

the

of the mooste wretched synner, a good lyuer, of an ennemye, hys sonne, of nothynge, somethyng: when thou hearest him called terrible, intreat him, to fear them, of whome thou art feared: Wha thou callest hym Lord, looke that thou serue hym: When thou callest hym father, se thou loue hym, & se thou shewe thy selfe a chylde, worthy to haue so noble a father.

There is nothyng in all the worlde, whose origynell, whose begynnynge, whose power & vertue, if thou beholde but it may geue the matter, hyghly to prayse, hartely to worshyp god, the authoure of all together.

Begyn nothyng, but thou fyrste call for ỹ help of god. For god in whose power are al thyngs, geueth prosperus furtherance & finyshyng vnto suche actes, as we do begynne in his name.

What so euer ỹ shalt go aboute, euer haue an eye to the end therof, & when ỹ hast taken good cõsel, be not carefull, but put thy trust in hym, in whose hand resteth the lucke of all thynges.

Al holynes remayneth in the secrete

partes of the hartes, labour therfore to vnderstād, what thou prayest, that thou maist lose no time in lyppe labour. And whan thou prayest: let thy hart, thy minde, thy tong, and al thy gesture agre together, ý al thy hole actyon may most excellently agre in it self. Deuine scrypture accurseth hym, that doth the workes of God negligently.

If it be shame for a minstrel, to singe one thing, & play an other, not consonāt to ý he syngeth, it is muche more shame for vs, to say one thyng with our mouth and thinke an other in our hart. Let our desyres be sober, and of such sorte, as be worthye to be ared, and meete to be geuen of God, lest our vnmeete and fonde desyres offend hym.

Whan thou goest to meate, remēbre the infinit power of god, which made al thing of nought: remembre also his wisdome and benignitie, which susteyneth the same: & finally call vnto mynde, hys mekenes, and clemency, which fedeth yea hys extreme ennemyes.

Ponder & way, how greate a thing it is to prepare diuers & sufficient vitailes

to

to so manye mouthes as in the worlde, what a thyng it is to conserue al things and kepe them from destruccion, whether they fall bowe of their inclinaciō.

No wysedome of man, nor yet of angel, were able in any wise to perfourme thys thyng, no nor yet once vnderstond how it is brought to passe.

Seyng therefore that thou lyuest of hys gyftes, consyder what cursed vnkyndenes, and what dampnable rashenes it is to be so bolde to fall at debate wyth hym, by whose benefyt and wyll, thou hast thy beynge, and lenger shouldest thou not be, if he woulde not.

At thy table, let all thyng be chaste, pure, wyse, holye, euen as he is, whose gyftes thou art nowe in hand with. Let al bakbytyng, bytter wordes, fierce and cruel speakyng, be secluded frō thy table where thou feelest the incredible swetenes and clemency of God towards the.

Wherfore it is more intollerable that thou shouldest contaminate that place wyth sharpenes & hatred agaynste thy brother, where thou fyndest muche fauour and gentle softnes towardes the.

This

Thys thyng the Gentylles wel perceyued, whych for the same skyl named al thynges, dedicate and belongynge to the table, wyth names of pleasantnes & myrth, as feastes, iunkets and gawdes, where it was counted a greuous offēce any sad, heauy, or haynous thyng either to be done or sayde.

Seyng therfore thou hast God to thy gouernour, whych is moste in myghte, wysedome, and liberality, put away the inordinate regarde of thy selfe, wherein thou semest to mystrust hys goodnesse, and labour onely, how thou maist please and content hym. It is a great foolyshnes to say or do any thing amisse, a madnes to displease hym, for the contencion of thy table, from whō al nourysshmētes commeth, a madnes to get hys displeasure, of whom thou laboures to obtayn a benefyt, namelye for as muche as the lyfe is not preserued by meate, but by the wyl and pleasure of God: according to the sayinge of the scrypture: Not in bread onelye lyueth man, but in euerye woorde of God.

We haue by indenture of Jesu Lord of al,

of al, in heauen and earth, that thei shal lacke nothyng, whych seke accordyngly the kyngdome of God, and ryghteousnes alowed before hym.

Seing therefore that God is so bounteful towardes the in hys gyftes, be not thou vnkinde to thy brother, accomting hym no lesse to be the sonne of God, the thou thy selfe: and that God is no more bounde to the, then to hym, and that he hath onelye made the a minister of hys gyftes, of whom next vnto God, thy brother should aske relefe.

Neither is ther any thyng more truly gyuen to Christ, then that that is bestowed vpon the poore.

When thou haste wyth meates and drynckes refreshed thy selfe, consyder whose prouidence and power it is to sustayne the lyfe wyth such things as thou hast receyued, and gyue thankes therefore to God, not as thou woldest to him whyche hathe prepared sustenaunce for thee, wyth his money, but such thankes as are meete for hym, which hath made both thee, and also the meate sustening the lyfe not by the strength of the sayde

meate

meate, but by hys diuine power, and in estimable goodnes.

At thy downe lying and vprysyng, remember the benefites of God, not onely towerdes the, but towardes al mankynde: yea and al the whole world.

Consyder in what daungers manis whyle he lyeth lyke a deade carkas, hauyng no power of hym selfe. Wherfore Christ must so much the more instantly be sought vpon, that he may vouchesafe to defend vs sely wretches.

Hede ought to be taken that we prouoke not hym to wroth and anger by any our synne, seyng he is our keper and our gouernour.

Arme thy forehead and thy breaste wyth the sygne of the crosse, and the secrete part of thy hart with deuout praiers and holy meditacions.

And when thou shalte go to thy bed, loke that thou thynke euery day resembleth the hole lyfe of man, whom the nyghte succedeth, and sleepe a verye expresse token of death.

We must therfore pray vnto Christ, that he vouchsafe to be with vs euer fauourable,

nourable, both in time of life and death, and that he vouchsafe to graunt that to be pleasant and quyet vnto vs.

We muste praye hym, that straunge dreames feare vs not, but that euē sleepyng, we may haue hym in mynde: and that refreshed wyth hys comfort, wee may ryse merely in the mornyng, remēbryng hys blessed death, the pryce wher by he redemed mankynde.

Thou shalt kepe thy bed chast & pure, so that thy enemy the authour and head of al fylthynes, may haue no clayme ne ryght therein.

And wyth the sygne of the crosse, and invocation of the name of God but specially through holy thoughts cogitacions and stedfast purpose, neuer amer to offend, shalt thou dryue al the power of the feend from it.

When thou ryseſt in the morninge, commyt thy selfe to Christe, rendryng thankes vnto hym, that he hath preserued the that nyght, throughe hys helps and tuition, from the deceytes and enuy of that cruel enemy.

As thou hast kyrste slepte the nighte time,

tyme, and art now rysen agayne: so remember that our bodies shal fyrst slepe by deathe, and after be restored to lyfe by Christe, when hee shall appeare and come to judge bothe the quycke and the deade.

Beseeche hym that it may be hys will, and that he cause the to spende the daye folowynge in hys seruyce, so that thou mayest neyther hurt, nor yet be hurt of any man, and that thou so compassed on euery syde, and defended wyth Christiã godlynes, mayest safely escape the nets and snares, whych the dyuell, moste deceytful enemye, neuer ceaseth to laye for mankind.

Worship Mary the blessed mother of God, and other holy sayntes, the deare beloued friendes of Christe, dwellynge wyth hym in lyfe euerlastyng.

Reade and heare ofte tymes the lyfe and actes of them that thou mayest folowe the same.

Let thy thought and report of them be, not as of mẽ, but as of persons, that by the goodnes of God, haue transcended al nature and humayne excellencye

and

and now nygh conioyned wyth God.

Where as there is so great lykenes of men, both in bodye and mynde, they beyng all brought into thys worlde by one ryght and tyttle, made and appoynted to a certayne communion and societye of lyfe, to the preseruacion wherof, nature hath proclaymed thys lawe. Let no man to an other doue, that that hee woulde not haue done to hymselfe. He that restored nature decayed, hath, professed thys one doctryne to be hys, but yet expressyng the same more at large, and settynge it out more playnelye, for to make the nature of man perfect in euery condicion, and as like vnto God, as it may be, he commaunded vs, not onelye to loue one another, but also to loue our enemyes, that we maye be lyke the father of heauen, which syncerely loued hys ennemyes, as hee declareth by hys great benefyts shewed vnto them.

And how is it to be marked that the nature of man is suche, that we woulde them to be our frendes whom we ours selues can in no wyse loue.

¶ Of Charitye.

Thys

AN INTRODVCTION

Thys moſt wyſe mayſter and guide of our lyfe, hath gyuen vs thys one document to rule our lyfe by, that is, to loue one another: knowynge, that by thys onely rule we might lead a bleſſed lyfe, wythout nede of any mo lawes.

There is not a more bleſſed thynge, then to loue. And therfore God and his aungels be moſte bleſſed, as they that loue al thynges.

Nothyng is more wretched, than to hate, by the whych affect, the dyuels be moſt myſerable.

True loue weyeth all a lyke, where true loue reigneth. no man ſeeketh preferment, no man ſtealeth from hys wel beloued, accomptyng al ſuch thynges to be wt̄ him ſelf. which are with his frend.

Loue contendeth not with hys deare brother, nor thynketh not, that he that doth hym any iniury at any tyme, & therfore hee neyther remembreth dyſpleaſure, ne enuyeth hym, becauſe he loueth hym, no man reioyſeth in the myſfortunes of hys friende, neyther is greued at hys proſperitye, but contrarye wyſe, hee ioyeth wyth them that reioyce, and weepeth

peth with them that wepe, accordynge to ỹ saying of thapostle. And thys doth he not faintly, but wythall hys hart, for as much as he estemeth those thinges, whyche apperteyne to hym, whome he loueth, as hys owne.

The most sure, sounde, & true example of thys manner of lyuynge, are the actes of Christ, set before our eies.

For the sonne of god came down frō heauen, to teach vs the ryghte trade of liuing, not onlye in woorde, but also by example of lyfe, that we mighte, ours hartes beynge illuminate by that hys cleare sonne beame of verity discearne the truth of euery thing.

Fyrst he beyng exercised in al kinds of pacience, what moderation of minde dyd he shew, not withstandyng hys infynyte power and myghte: and all be it he was assaulted wyth so many and greuous iniuryes, yet neuer gaue he anye euyll woorde agayne, teachynge all onlye the waye of God, and abhorrynge the contrarye.

He suffred hym selfe to be bounde, whyche myghte haue ouertourned the

hole worlde wyth a becke. Howe pacy-
ently suffered he, hys false accusers.

Finally, he so behaued him self, that
no man mighte perceyue, he had anye
power, but al only to helpe other.

The king and lord of all, by whome
the father made this worlde, how lowli
suffred he hym self, to be made equall
with the vilest sort of men, hauing no
ther house for hym self, nor sustenaūce
for hys beloued ministers.

The maker and gouernoure of na-
ture, was partaker, and fealte all the
miseryes of the same: he hungred, he
thyrsted, he was wearyed, and ofte
dyd mourne. Whye suffered he theese
infyrmities, but onlye for our instruc-
tion: So greatelye loued he peace, con-
corde, and Charitye, that he pursued
no synne, more than pryde, arrogancy
ambition, contention, strifes, and pri-
uye hatredes, whyche spryng oute of
the sayde pryde, shewynge, that there
is nothynge, whye a manne shoulde
take anye thynge vpon him arrogant-
lye, by reason of these outward, or els
bodelye gyftes, seynge they aye com-
myne

mynge and goynge not of our own nature, neyther are these thynges deryued from the inward powers of man, or of vertue, but geuen and taken awaye by God: because no man should auaunce hym selfe for suche gyftes, or forget from whence they com, neglectyng those men, for whose relief he receiued them of God.

And to subdue thys synne of pryde, & that no man shuld stand in hys owne conceit, though he had ben obedient in all pointes of religion, & fully obserued the lawe of the gospell, Christe saythe these wordes: whan ye haue done all that I haue commaunded you, say that ye are but vnprofytable seruauntes.

How great therfore is theyr folithnes, whych glory as perfect christians, preferring them selfes as concernyng the obseruation of the lawes, before all other, where as ofte tymes, he whome thou thynkest verye naughty, in comparison of thy selfe, is muche rycher in vertue than thou, and destinate to saluatyon, whan thou shalte be appoynted to eternall myseries:

God, that hath taken all iudgement of men frō man, because thone is blinde and ignorannte in the secretes of an other mans hart, reseruyng the knowe-ledge of hartes only to hym self.

The outward thynges, whyche the eye of manne onlye beholdeth, are but weake and vncertain tokens of the in-ward secreates.

Wherefore it is not lawfull to geue ful sentence of any mās vertue, vyce or disposition, because ye haue twyse or thryse bene in hys companye. Ye canne geue no sentence of hym, thoughe ye haue ben wyth hym an hundred tymes No, though ye haue bene of longest fa-miliarity together.

Very depe and darke are the dēnes of mans hart, and what mans syght is so quycke: to perse thrōughe so greate a mysse of darknes.

And seyng that God hathe redemed all mankynde. and that wyth so great a pryce, from the seruytude of the deuel, let no man be so bolde to contempne or deceyue hys own soul, which God so in-tierlye beloued, that he thrōnke not to

geue

geue hys lyke therefore.

The Lorde was crucifyed for vs all, and for eche one of vs.

Thynke not, that thou canste please God, if thou hatest hym, whome God loueth. For he requyreth noone other thankes, but that we do loue and shewe our selues frendly to our felow seruãts as he beynge our Lorde, loued vs, whã we were leud and noughtye, and deserued muche euyl.

Here began he the mutual bonde of loue betwene man & man, and men towardes god, that is to say, here he layd the foundation of mans felicity and fynysheth the same in heauen.

This is the lyfe, and grace of christes wisedome exceadyng mans capacitye, agreinge in equitye to them, that haue vnderstandyng and allurynge all men to goodnes.

Let no man thynke hym selfa ryght Christian, or to be in the fauor of God, if he hate any person seyng that Christ hathe commended all men to oure loue and frendshyp.

Be frendlye to man, whan god wil-

leth the to fauoure: if he be worthye, loue hym for hys worthynesse: if he be vnworthy, yet loue hym, because God is worthy to be obeyed.

Neyther fastynges, nor yet greate richesse bestowed amonge poore folkes make a man acceptable to God. Only charity towarde man bringeth thys to passe, as the apostel hath taught vs.

Thou oughtest to loue euerye man as thy naturall brother, reioysynge of his prosperitie, and sorowynge for hys aduersitie, being alwai redy to help him to thy power.

Let neither nacion, citie, nor kinred let not profession, state, ne condition of liuing, let not wyt diminish thys affect of loue: for there is one father of all, god, whome thou art taught of Christ to call father dailye; whych he will acknowledge the to be hys childe, if thou in lyke maner knowledge al hys children to be thy brethren.

Be not ashamed, to take him for thi brother, whom Christe disdayneth not to take for hys sonne.

God brought peace, concordes and

loue

lone into the wo7ld: the deuil, as moste expert artificer, inuented partakinges quarelling, p7yuate p7ofit, dissentions, debate and warre.

God, wyllinge oure saluation, sp7inkeleth amonge vs benevolence: the deuil, willing our destruction, soweth hatred and enmitie.

Small substance encreaseth, where cõco7d reigneth: by disco7d, great thinges are scattered, and come to naught.

They that studye, to make peace & conco7de betwene man and man, stablishing the same withal their myght, shall be called the chyld7en of God: and they that do the contrary, the chyld7en of the deuell, as Christe hym selfe plainly testifieth.

The highest poynt, wherein a man passeth the fyercenesse of all Wylde beastes, is battel, a thynge mo7e agreinge to beastes vnreasonable, than to mã, which is wel declared bi the name that the latines haue geuen it.

Yow muche dothe nature her selfe abho7re from warre, whiche b7ought fo7th man into thys wo7lde, naked

wythout armur, shaping him to meke-nesse, and lonely society of lyke: God al-so abhorreth the same, whyche wyll and cómaundeth mutual loue betwene man and man.

One of vs maye not war wyth ano-ther, ne hurte one the other, wy.houte greuous offence.

If thou suspect any manne, to beare grudge or displeasure in hys mynde to-wardes the, labour with hand and fote to reconcyle and pacify hym, spare thou not in this behalf to pray, to flatter, and to bestow thi goodes so that thou maist therby obteyn the fauour of al men, for thys is the most redy and compendyous way, to come to gods fauoure.

Thou shalt scorne no man, remem-brynge, that what so euer chaunceth to one, may happe to an other. No, rather geue thankes to god, that he hath kept the from such daunger, and pray partly that no lyke thyng may fortune to the, partli for remedi vnto hym, that is thus afflycted, or at the least, that God wyll geue hym grace, to take it thankefully, and healpe hym, if thy power wyll ex-

tende

tende thereto.

It is a token of a dogged harte, to reioyce in an other mans myssortune, and not to pitye the common course of nature.

Be mercyfull to man, and God woll haue mercy vpon the.

The sortune and chaunce, that followeth mankynde, is common to euery man, threatnyng dayly al men, and hãgyng ouer euery mans head.

Thynke it not possyble, that ỹ canst do any thyng more agreing to this loue dewe vnto man, than if thou bryng thẽ to ỹ greatest good of this world, vertue

Againe thou canst do nothynge more repugnant to loue, than to bryng anye man to euel counsel, example or otherwise, vnto sinne.

The cheefest and happyest of al other thynges, is for a manne to loue, yea although he be not loued againe, yet that not withstãdyng to be loued, is the sweetest and the surest thynge.

No treasure is of so great certaintie, as perfect loue and amitye, no garde so strong, as faithful frendes.

The

He taketh the sune out of the worlde that taketh loue from lyfe.

Trewe loue, sure and stable frendshyp resteth in the onelye that be good and vertuous, amõg whom loue lightly encreaseth.

Cuyll men are so farre from louing the good, that they can not one loue another.

The rediest way to be loued, is first to loue. For loue is allured by nothyng so much as by loue.

Loue is gotten also by vertue, whiche of hir selfe is so amyable, that ofte tymes she inuiteth, and in maner constraineth men to loue her, which neuer knewe her.

Loue is also allured by tokens of vertue, as by demure softenesse, by comelye shamefastnesse, by humanytye, by gentyll and fayre speeche, specyallye yf thou neyther saye ne do anythynge that sauoureth of arrogancye, insolencye, or malopert vncleanenesse. Lette al thy actes be sweete, soft, gentyll and pure.

The venome of loue and amitye is,

to

to loue thy friende so, that thou yeldest vpon occasion to hate him, or so to take hym thy friend, that thou thynckest he may be thyne enemy.

This saying is godlye, I hate as one redy to loue.

Let no remembraūce of displeasure be, where loue is, neither think that he whom thou takest for thy friende, can be thyne enemy, for els shal thy loue be very weake and brickle.

In friendshyp must be such faith, constancye, and simplicity, that in no wyse thou haue any suspicion in thy friende, or gyue eare vnto theym that suspecte hym, or shal euyl report hym.

Lyfe is no lyfe to such as lyue in suspicion or feare, but rather suche lyfe is a continual death.

Be not inquisitiue howe other men lyue: for they that passe to muche of other mens affayres, ofte tymes looke vppon theyr owne busyneſſe but sklenderlye. It is a poynte of great folye, wel to knowe other men, and not to knowe they selfe.

Of thys thynge ryse manye pryuye grud-

grudges, and such as vse these thinges, be most commonly they, whych can spy a small mote in an other mans eye, and not see a great beame in theyr owne.

It is great folyshnesse, to knowe other men so well, and to knowe them selfe neuer a deale.

Thou mayst not alone loue men, but also reuerence such as becommeth, the honestiye behauyuge thy selfe amonge them, wherein consysteth the Dutyes and duetye of oure whole lyfe. To the better accomplyshement whereof, thy part is, diligently to mark, wher, whā, and wyth whome thou doest or speakest anye thynge.

When thou art in presence of mē, so order al the partes of thy bodye, and in especial thy eyes and countenance, that there may be no token of disdayn or contempt perceyued.

Vse no wanton gesture, but let quyetnes and pleasant serenitye, tokens of a quyet and cleare myude, alwayes temper thy countenaunce.

The fayre and moste fauourable couerture of mannes face is modestye and

shame

shamefastnesse, whyche so sette sooythe mans countenaunce, that wythout the same, it semeth a thyng verye deformed and detestable.

All hope of recouery is paste in hym whyche nowe is no moore ashamed of cuell doynge.

Shewe not to muche severitye or grymnesse in thy countenaunce. For thereby men conjecture, the mynde to be cruell and vntruly.

Laugh not to ofte, nor oute of measure, laughe not to loude, nor that thy body shake wythall, least thou be mocked and laught to scorne for such thy folyshe laughter.

There maye be a cause of laughter, but there can be no cause of scornefull laughter.

To scorne good thynges is wyckednesse, to, mocke, cuell crueltye, and to iest at other meane thynges, greate folyshnes, to scorn good men, wickednes, lewd men cruelnes, familiarly acquainted, immanitie, vnknowen men, madnesse: to be shorte, a man to scorn a man inhumanitie.

Let

Let thy eyes be quyet and ſteadye, playe not wyth thy fyngers as iuglers vſe to do.

Accuſtome not thy ſelfe to ſtryke, for oft tymes after a fyllyp foloweth a blowe, and from blowes men come to clubbes and ſwearde.

Gyue onelye good menne true and ryght honour, whyche commeth from the reuerence of the mynde. Honoure ſuche as bee in offyce and auctho̅rytye, and be obedient vnto them, although they commaund greuous and painfull thinges, for God wylleth it ſo to be, for a publyke quietnes.

Gyue place vnto the ryche men, leſt they ſtyred to anger, hurt both thee & other good men ts.

Ariſe vnto age and reuerence it, as in whom conſiſteth oft times great experience and knowledge of godlye lyuyng and worldly policy.

Be not onely euen wyth them that honour thee, but accordyng to the apoſtles precepte, preuente theym when thou mayeſt.

It is an argnment of great rudenes

not

not to salute hym, that saluteth thee, a great poynte of barbarousnesse, not to wysshe wel agaīne to him, that wisheth well to the.

Howe small thynges, and of howe light coste are salutacion, fayre speche, gentelnesse, reuerence? And yet howe great frendshyp engender they, if they be vsed: what amityes do they dissolue if ye omyt them?

What peruerse ignorannce is it, not to reconcile and get again the good wil of manye, whan ye maye haue it wyth so small a trifle?

The more gentell man, and the better a man is brought vp, the more lowly and curteisly he behaueth hym selfe: the more vilaine, the more disdaynefull and fierce. Some time these vices com of dulnesse and lacke of knowledge, and for thys cause, good learenynge is called humantiye.

If thou salute, and be not saluted agayn, ascribe it to neglygēce rather thā to cōtēpt. If thou be spoken to vnmannerlye, attribute it to lacke of good maners, or to natu re, and not to malyce

of

or hatred, be not so lyghte, to be moued with the breth of a mans mouth.

By suche and of her lyke holesom interpretacions, thou shalt leade an holye and pleasaunt lyfe, for so shalt thou loue euery man, and not thynke thy selfe offended or hurt of any perso. It is an old prouerbe, vt verax ne suspicax, ỹ thou be true, be not suspitious, these wordes may be new, the setence is old vt quietas ne suspicax, that thou be quyet, be not suspicious.

Looke that thou shewe not thy selfe to contemne any man in countenaunce, in gesture, word, or dede. If thou beyng of lowe degree, despyse suche as be thy superiours: howe shall thy inferyours obeye thee.

If thou be the greater, thou by thy proude contempnyng of hym, tournest thyne inferiours hart from the.

Cõtempt is a thyng intollerable, for as muche as no man can thinke him self so vyle, that he ought to be despysed.

Many labour to delyuer them selues from contempt, but no studye to be reuenged thereof.

There

Where is no man so great, but fortune may dryue hym to nede the helpe of ỹ poreſt, & ſeke ſuccoure of the ſympleſt.

Beſides al this, ther is no má, whō God is content to take for his ſonne, ỹ can iuſtlye be contemned, ercept thou alſo in him cōtemne gods iudgement.

Vſe no doggiſh eloquence, ſeke not prayſe of cunnynge by contumelioule ſpeche againſt thi brother, as touching whoſe reprochs, better it were for the to be tonge tyed.

Oft times men vnknowen and deſpyſed, are after founde worthy muche reuerence.

¶ Of ſpeche and communication.

GOd gaue man a tong, to be an inſtrumēt, to ſet forward, kepe, and preſerue the ſocietie of mannes life, for the maintenaunce wherof, nature byndeth man to man.

This tonge is cauſe of manye commodities, if thou vſe it well, cauſe of many miſchieles, if thou miſuſe it. Therfore James the Apoſtle doth reſemble it very well to the ſtearne of a ſhyp. Tounge muſt be brideled & kept

or hatred, be not so lyghte, to be moued with the breth of a mans mouth.

By suche and of her lyke holesom interpretacions, thou shalt leade an holye and pleasaunt lyfe, for so shalt thou loue euery man, and not thynke thy selfe offended or hurt of any perso. It is an old prouerbe, vt verax ne suspicax, ỹ thou be true, be not suspitious, these wordes may be new, the setence is old vt quietas ne suspicax, that thou be quyet, be not suspicious.

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If thou be the greater, thou by thy proude contempnyng of hym, tournest thyne inferiours hart from the.

Cõtempt is a thyng intollerable, for as muche as no man can thinke him self so vyle, that he ought to be despysed.

Many labour to delyuer them selues from contempt, but no studye to be reuenged thereof.

There

There is no man so great, but fortune may dryue hym to nede the helpe of ỹ poorest, & seke succoure of the symplest.

Besides al this, ther is no mã, whõ God is content to take for his sonne, ỹ can iustlye be contemned; except thou also in him cõtemne gods iudgement.

Use no doggish eloquence, seke not prayse of cunnynge by contumelious speche against thi brother, as touching whose reproche, better it were for the to be tonge tyed.

Oft times men vnknowen and despysed, are after founde worthy muche reuerence.

¶ Of speche and communication.

GOd gaue man a tong, to be an instrumẽt, to set forward, kepe, and preserue the societie of mannes life, for the maintenaunce wherof, nature byndeth man to man.

This tonge is cause of manye commodities, if thou vse it well, cause of many mischiefes, if thou misuse it. Therfore Iames the Apostle doth resemble it very well to the sterne of a shyp. Tounge must be brideled & kept

in, that she neyther hurt her selfe, nor any other.

Synne is wrought by no instrument so easely, ne so oft, as by the tonge.

Thou shalt not raile, curse, ne hurt any mã: thou shalt say nothyng, either to the losse of his goodes or good name

Thou shalte not dishonestly, proudly, or malopertely rage agaynste anye man, thou shalte immoderately enuye agaynst no manne, althoughe thou be therto prouoked, for so doynge, thou shalt more hurt thy selfe before God, e men of wysedome, then hym, againste whome thou rayleste.

To gene one euel word for an other is as much as to wype away one durt wyth an other.

To threaten is a poynt of naughtie packes, of dwellers on thother syde of the water. Be not of so weake a mind, of so tender an hart, that a few wordes be able to wound the.

Be not to curiouse, in reprehending other men, but rather laboure, that they maye not fynde in the anye thing reprouable.

And

And if thou chaunce, to rebuke any person worthely, yet vse no crueltye in thy wordes, but mingle thy sharp cheekes wyth some milde communication, that if thou make any wound, it maye be swaged thereby, but euer takynge hede, that the frute of reprehension be not lost whiles that thou studiest ouer much to mitigate the matter.

Beware thou slide not into flattery Assentation is a foule vice, & bryngeth the sayer to dishonestye, and the hearer to great hurt.

Thinke nothings so precyouse, that ye oughtest for it, to swerue from right and truthe.

Let neyther rychesse, ne frendshyp, neither intreatie, ne threatninges, let no feare of death obteine this of the.

Thus doyng, thou shalt be regarded and trusted, all thy sayinges shall be as gospels, if thou doe contrariwyse, thou shalt nothing be esteemed, ne thoughte worthy to be heard.

Let thy communication be sobre, ciuile, gentyll, and nothynge roughe, rusticall, or rude, nor yet euer ouer cu-

rious, leaſt he ſhould haue nede of an interpretour, that would vnderſtande the, vſe no cõtumelious nor obſcynate language, vſe not to flatter wyth nyce and mynced wordes.

There is a certayne meane, which neither leſeth hys owne dignitye, nor taket haway another mans, wanton vnclẽnes, is as wel to be refuſed in our talke, as is poyſon in our meat.

Be not haſty, whan thou ſpeakeſt, let not thy tounge go before thy wyt, make no aunſwere, before thou perfectly vnderſtandeſt, what the matter meaneth.

Thys ſaying, what ſo euer fyrſt cõmeth to the tonges end, whyche Cicero ſpake vnto Titus of Athens, ought ſelde or neuer to be admytted, for as muche as nothyng ought to be ſpoken among frendes, wherby amity might be appeired.

Howe foule, how perilous a thyng is Lingua quo vadis? Tonge whether goeſt thou?

Chriſt our Lord, knowynge howe manye and dyuers miſchieles ſprange

of

G IV. (missing) (for G V. See the third leaf after this.)

¶ How men ought to be vsed.

There is a certaine difference to be had, betwene man and man.

For some of them be of household, some onely of acquaintaunce, and some be straungers vnknowen.

I cal them of householde, that be of kyn, or of affynitie, or wyth whom we lyue together in one family.

Thou must loue all men, and so behaue thy self towardes them, that euen they whom thou knowest not, may perceiue the to be a friende vniuersallye to al mankynde, and to wyl and wish well vnto al men.

And yet thou shalte not, as a whyte lyne vpon a whyte stone, shewe thy self a like towardes al men: but some thou shalt admyt to counsel, to some be obedient, and to some thou shalte reuerence, and to some thou shalt render thanks, if thou haue receyued any benefytte at theyr handes, forgettynge not those, whose dyligence and faythfull seruyce thou haste vsed to thy commoditye or profytte.

G vi

Where as a mans good wyll is to be take and reputed for the dede, there he seemeth to deserue not muche lesse thankes, whych endenoureth himselfe todo plesure, thā he ẏ hath don in dede.

And he that hath vsed a mans friendshyp or labour after thys maner, is no lesse bound to recompence hym, than if he had borowed money of hym: thynke hym no lesse thanke worthye, whyche hath to hys power, wyth syncere hart bestowed hys labour, than he that loueth his money. Thinke hym I saye, so much more thankes worthy, as is the body dearer to a man then his money, or any outward thyng.

Tary not, whyle thy familier frend open his pouerty and necessities to the, but harken rather, and smell them out thy selfe, helpyng hym of thy owne accord, tary not, but aryse & mete a righteous peticion in the teethe, that thou be entreated before thou be asked.

Thou shalt not onely loue thy parētes, but also honour theym nexte vnto God, and shalt be obedient vnto theyr commaundementes, euen as at Gods

owne

owne bydding, throughlye perswades, that thei be in gods stede vnto the here in earth, & that no man loueth the more intirely, nor more regardeth thi welth.

Next vnto these be scholemaysters, bryngers vp of children, tutours, finally al such as haue taught the anye good maners, which are of so great value, ẏ man can haue nothyng more precious.

Loue these mē, and haue them in reuerence as thy second parentes, & lowly obey theym, countyng what so euer they do, ẏ they do it not for theyr owne cōmodity, but for thyne. And seyng the matter is so, thou shuldest make sklender recōpence, if for such kyndnes thou wouldest obstinatelye disobey them.

Thynke not but he loueth the tēderlyt hat reprehendeth the frendly: he seldome hurteth, that reproueth thee, although he be thy enemys, for if he saye truthe, he sheweth thee, in what thou oughtest to reforme thy selfe, if he laye false thinges agaynst thee, he teacheth the what thou mayest eschewe: so that eyther he maketh the better, or at the least more circumspect.

Serch

G VII

Serche firſt the maners and condi-
cions of thē, whom thou doeſt purpoſe
to make thy familiers, & enquire, howe
they haue ordered them ſelues wᵗ theyr
other frendes, leaſt it may after repent
the of ſuche acquaintaunce.

Refuſe the acquayntaunce of hym,
whoſe familiarity thou ſeeſt honeſt mē
to eſchewe.

Alſo ſhonne them whom thou perce-
ueſt to loue thy goodhs better then thy
ſelfe, as ſmel feaſtes, or ſuche by whoſe
conuerſation thou mayeſt either were
worſe or fal into daunger and peril.

Shonne al ſuch as cā not ſuffer their
friendes to haue better fortune than
they haue. Chuſe no ſuche friendes, as
lytle paſſe to ieſt of thy lyfe, to borde at
ſuche thynges as thou wouldeſt haue
kept ſecret, but moſt of al anoyd them,
that for a thing of nought, wyl be at vt-
ter defiance wyth theyr beſt friend. re-
uengyng them ſelfe more vpon ſuche,
as they haue loued before, than vppon
thoſe, whom they alwaies hated: bar-
barouſely perſwading theym ſelfe, the
iniurye done of a friende, leſſe to bee

for-

selfe from God, and becommeth the Deuels bondman. And come the lye out early or late. Shameful ignominie is sure the lyers part.

What is counted more vyle: what worse thā a lier: If men knowe the for a lyer, no man will beleue the, although thou speakest neuer so truely.

Contrary wyse, if thou be trews of word, thy becke shalbe better beleued, than other mens holy othes and great swearynge.

If thou speakest nothyngē repugnaunte, and if thy wordes agree one with an nother, thou greatlye neadest neyther force of memorye, nor anye other arte, but alwayes to say that thou thinkest truthe.

Truthe euer consenteth to truthe, falsehode neither wyth truthe, nor yet wyth falshode.

But if thou wilt thine opinion to be true, beleue nothing lightly, but thynges approued, or els thynges that haue great likelyhode of verity.

He is in miserye, and verye myserable, whyche hathe so intangled hym selfe,

selfe, that he can not be loosed, but by a leasyng.

Accustome not thy self in swearing. For the wyse mā sayth: That he which sweareth muche, is replenyshed wyth wickednes, and the plage of vengeace shal not be long from hys house.

Christ in hys gospel vtterly forbydeth vs swearyng, and teachyng vs to affirme al that truth is, with yea yea, & to denye al that false is, with nay nay.

Our reuerence to God oughte to be great, we ought not to cal hym to wytnes in euery place for euery trifle.

No, we ought to call hym to recordes neuer, but agaynst our wyls, and whā we are compelled.

He that swereth in serious matters, wyll also sweare in borde for his pleasure. And he that wyl sweare for a iest wyll not stycke for an othe whan he lyeth.

They that beleue thee, wyll as well trust the wythout an othe, as wyth all thy swearing, and they that wyl not beleue thee, the more thou swearest, the more they mistrust the.

How

forborne, then the iniurie done of their enemye, wherein they plainely declare that they neuer loued, for if they had, they woulde not so soone haue bene offended. It wer better to haue such persons for enemies, then for frendes.

Be slowe in receyuing a friende, be constant in reteyning hym.

Chose a friende that wyl not onelye please thee, but also profyt the. Anoyde hym that speaketh all for fauour: and embrace thou hym that wyl truely and playnely admonishe the of thy faut.

If thou take delyte to heare theym that flatter the, thou shalt neuer heare the trouthe.

Amonge the wylde beastes, there is none more pernicious thē enuy, amōg the tame, none so hurtfull as flatterye.

As wysedome and vertue be muche worteye all mens loue, so is assentacion to bee cursed, hated and abhorred, whyche letteth vs to come to the sayde vertue and wysedome, by reason it perswadeth, that we haue nowe alredy obteyned it.

Moreouer, playne admonicion doth

not a lytle profyt, whych bringeth a mā to vertue bi teaching him, what remaineth yet behynde, and how it muste be brought to passe.

If it greue the to be reproued, do nothing reproche worthy.

He is in a very miserable case, ỹ needing a frend to warne him, hath none.

Flye from the company of euyl mē, as from mē infected with the pestilēce. For contagiō is to be feared no lesse at the one, thē at the other: Excepte thou thīk thi selfe able to brīg thē to goodnes.

And yet thou muste not truste thyselfe herein to much, styl remembring, that as our nature of it selfe is prone to vice that so the gate and passage to vertue, is very hyghe, and with much trauaile and difficulty finished.

Also serche of what degre and condicion thou art, what place fortune hath set the in: & thincke what so euer estate thou be in, no mo thynges be lefull for the, then for other men.

No, the more custome maketh lefull, the lesse let lust long for, lust stayed by moderacion.

Be gentle to thy inferiours, lowlye to thy betters, easy and tractable to thi peres, and companyons.

But yet so, that thou be all wayes harde, skyfke, and inexorable to theym, that intise the to vyce.

Dysdayne not, to be contempned of thy superiors, but thinke that thynge, to come bi course of fortune, rather thē by the faut of the man.

If any thing be done vnto the of thi inferiour, whych displeseth the, thynke it not forthwyth, to be done of cōtumely, but rather of a certain liberty: reckning also, that thou art verye delycate and impacient, if thou count smal ticklynges, greate woundes. Thou muske not suppose thy selfe a man and other men beastes, and that it is not lefful for them so much as to speake.

Thou art a mā, liue vnder like law, as other men do.

And if thou haue more wisdome, or be a better liuer, than other men be, shew thy selfe fauourable vnto thē, as to men vnlearned and weke. Pardon not vice in thy self, whō wisdome and

vertue hath so enstrengthened.

If thou excell not in vertue, why re-quirest thou to be better esteemed then an other? if thou passe other, why moderatest thou thyne affectiõs no better then the common sorte of people.

It is better to take wronge, then to do wronge, better to be deceyued, then to deceyue, whyche thynge naturall wysedome taught many, as Socrates, Plato, Aristoteles, Cicero, Seneca, & suche other.

Remember it is a poynt of humaine imbecilitye, to be deceiued and wander in blyndenes. Let not therefore other mens offences, and chiefelye suche as be done agaynste thy selfe, ouer muche offende thee.

It is a token of a gentyll and noble hart to forgyue: of a cruel, fierce, vnnatural and vyle stomake, to retayne anger, whyche thyng euen verye nature sheweth in dombe beastes.

And seynge God is readye to do nothing more ofte, or more gladlye, then to forgyue, who is so madde to denye, but that the same thyng is both moste

godly

godly & moſt excellent, by which we ſo muche reſẽble the nature of that highe and mighty God:

Deale thou with other men, as thou wouldeſt Chriſt ſhould deale wyth the.

And truely it is mete that thou graũt lyke forgyuenes to thy neyghboure, as thou nedeſt at Gods handꝭ, eyther for the ſame, or other lyke offences.

There is no prayer more acceptable, or of more efficaci afore God, than that his ſonne Jeſus Chriſt our Lorde, hath taught vs, whych is therefore named. Our Lordes prayer: Now, thou canſte not ſay that prayer with a pure minde, except thou vtterly & with al thy harte, forgyue thy brother, what ſo euer thou wouldeſt God to forgiue the. A greate faut is forgiuen vs, vnder this condiciõ that we forgiue a lyght offence.

What ſo euer one man offendeth an other, it is nõthing in cõpariſon of that wherin we al offend God euery hour: whych is to be eſtemed and wayed euẽ ſo much the greuouſer as God is great and higher then man.

If thou be diſcontent wyth any mã,

folow the counsail of thapostles, saying Let not the sonne go downe vpon thy wrath, whan thou gost to bed, cast out of thy mind, al debate, al angre, all displesures, all desyres & pensiuenes, that thy minde being quiet and setled, thou mayst addresse thy self to quiet slepe.

Let him, whō thou hast once forgeuen, perceiue by some token that thou hast forgeuē hym vnfeynedlye, ỹ bothe he may se, thou hast forgotten iniuries past, and find the frendly, where thou mayst help or do hym pleasure.

Beware whā thou art moued, that thou auenge not thine own quarel, eyther by thy self, or any other person. For thou hafte none auctoritie ouer an other mans seruaunt, much lesse in thi felow seruaunt. Thou art iniurious to thy lord, if thou leaue not the correctyon of thy felowe vnto hym.

God is lord ouer all men, we al hys seruauntes, be thou content to haue cō plained to him, yea complain not at al, for the eye of God seeth al thynge, & as Scripture testifieth, he knoweth both hym that dothe the wrong e, and hym

that

that ſuffereth it. Therefore geueth he thys commaundemente. Leaue the reuengemente of thyne enemyes to me, and I wil ſe them payed. For ſeynge the iniurye is in the harte, and not in the deede, onlye God knoweth what thy harte was, & what belõgeth therto.

It behoueth the, not only to loue thi ſelf, but alſo to ſhew thy ſelf worthy to be had in reuerence, ſo that thou maiſt be aſhamed of thy ſelf whan thou goeſt about to do any thing vngodly, wickedly, filthily, impudently, foliſhly.

We ofte take that for an iniurye, whych in very dede is none, folowyng in ſuch wiſe our partial affectiõs, that we can by no meanes ritelye examyne the truthe of matters, but are dryuen to geue ſuche ſentence, and iudgement as they wyll.

☞ What a mans behauiour ought to be towardes himſelfe.

Eſteme and beleue more the iudgement of thine owne conſcience, thã the glorious report of the multytude, which commonly is bothe rude & ignorãt, & vnaduiſedly both approueth

and condemneth thynges vnknowen.

A troublesome conscience tormenteth the mynde, a quyet conscience is hygh felicity passyng al worldlye treasure and dignitye.

Thys is it that God promyseth in the Gospell vnto his welbeloued chyldren that thei shal receiue, euen in this life much more pleasure then thei haue forsaken for hys sake.

Fame shal neyther profyt the wycked person, ne infamye hurt the good. What profyt shalte thou haue more of thy great fame, whan thou art once departed hence, then the praysed pycture of Apelles, or the horse that hathe the victory in Olympia?

The sayd fame lyttle profyteth anye man in hys lyfe tyme, if that he knowe it not, and he knowe it, what profyt I pray you bryngeth it? a wyse man wyll despyse it, and it causeth fooles more to enbrace folye.

The wytnesse of conscience, is true sound, & permanēt, and shalbe of great auctority, when God shal sit in that his dreadful iudgement, and is a maistres

of

of great gouernaunce, euē in thys life. This Conscience is, as the poet featly nameth it, a brason wall, to stande betwixt vs & all daungers of this world, neither is ther any thinge so terrible, ỹ cā shake him, whom this wal defēdeth being coupled and knit vnto god wyth harte and mynde, puttinge hys truste in hym only, knowyng that he hath taken the peculiar charge of him, to whō all thynges obey.

It is great shame for the, to be better knowen of other men, than of thy self.

Is it not inough for the to bs known of thy selfe and of God:

They that cast away the reward of god, & lie stil without fear in sinfulnes, are twyse to be condēned: because they regard neither god nor man. All suche are iniurious to theyr own conscięce, deridinge and deludynge the same, as thoughe they had therfore dispysed ths fame of the world, because they wolde the more freelye frame & fashyon them self vnto theyr own conscyence, whych now runneth at large in synfulnes, because it is not bridled wyth feare.

Ye

He loueth him self, that wythal hys endeuour & feruent prayer, desireth of God, that he vouchsafe to garnishe the mind, the most excellent part of mã, wher true & naturall ornaments, that is to wyt, with religion and godlines.

He loueth not hym self, which setteth his mind vpõ riches, honours, & worldly pleasures or any other bodely thing for so much as the most precyous part of man is the mynde.

Neyther loueth he hym self, whiche for lacke of knowledge of his own misery, deceiueth hym self, or suffereth other to deceyue hym: beyng glad asha uing those giftes, wherof in very dede, he hathe none at all.

Such loue in a man is not to be cõted the loue of him selfe, but a blynde, beastly, and inordynate loue, of the body, hurtful both to him selfe & to other. The whych loue Socrates cõplained, to be the original beginning of al mischeues. For in dede this taketh awaye frendship betwene man & mã, whereby arise al misery, al mischefes amonges men, he that ouer muche loueth hym

selfe

selfe after this maner, he loueth no man and no man hym.

The proud man agreeth not wyth the meeke, and muche lesse wyth men of hys owne dysease.

Our sauyour, by his heauenly wisdome briefly declareth vnto vs, bothe what it is, a man to loue, and what it is, a man to hate hym selfe, sayinge after thys manner: He that hateth hys soule, and doth not suffer it to be intangled with the pleasant intisementes of the world, he truly loueth hys soule, & willeth it to be saued. Contrariwyse he that loueth hys soul, setting it vpon voluptuousnesse, the same hateth hys soule, and woll it come to naught.

Who, except he be mad, wol refuse labour and paines, to obtein ẏ reward eternall in heauen, seynge that theese wretched and transitory thinges, without great laboure and paynes can not be obteyned.

The lawe of Adams chyldren is to lyue in labour, and the curse due belonging to babes born of Eue, is to suffer afflictions and trouble.

Ther-

Therfore we muste nedes labour, what way so euer we turne vs.

How much better thā is it, to endeuoure wythall oure power, to haue for our labour an ample reward, as eternal ioye, than to haue a slender and vyle recōpence, that shortly vanysheth forow euerlastinge? What also, that it is an easyer surer quyeter and so much more pleasanter, a lyghter thynge to do wel, than to do euil, wherin is so much feare sorow and care.

Syn is the death of man, so that he mai wel seme to slea him self, which fal leth to synne, for he wythdrawēth hym self from God, oure lyfe, and from the quyetnes of conscience, a thinge moste blessed, most full of comfort and ioy.

Thou shalt wash away the spots of syn wyth teares, wyth repentaunce, & by the inuocation of the mercy of god, ricauyng and holy trustyng to it.

Let al manner of occasions of synnes by cut awaye, and eschued wythal diligence. For the wyse mā sayth: He that loueth peryl, shall perish therin.

And the deuyl alwayes wayteth vp

on

on all occasions, that we can neuer be careles. We must war with hym styll: mans lyfe vpon earth is, as Job trulye sayth, a contynuall warrefare.

And for as much as our enemy is so mighty, so stronge, so subtyll, so crafty, and of so greate experience, hauynge so many polycies of war agaynst vs, that we can by no meanes, craft, ne power, matche him: let vs, castynge awaye all affiaunce of our own nature and power fle vnto God for succoure. For thys cause, oure Lorde commaundeth hys disciples to pray, and desire theyr holye father wyth pure hart and minde, that they may not be led into temptacion, ỹ is to say, into fighte, into hande gripes with theyr aduersary.

And in the praier that he taught vs this is the last peinte, whiche knitteth vp all together. Ne nos inducas in tentacionem. Lead vs not into temptacion, but deliuer vs from our aduersary that styl lyeth in wayt for vs.

Let vs therfore alwayes do as men armed in war, keping diligent watche and warde, not letting occasions slyppe

away by slepe, and sluggishnes.

And wher as thys lyfe fleeth so fast away, beyng of such vncertentye, that no man liuing to day, cã make sure promise of to morow, it is a great point of folishnes, and very daũgerous, in hope of lóg lyfe, not to prepare vs, to our final iorny, seing ý we are called vpon euery hour, and yet know nothing of thy time, whan we shalbe cópelled to thys iourney, whether we wil or no. Let vs therfore haste, to prepare vs treasure vnto the life to come, being alwaies redy with diligent attendance, that whã we shalbe called, we be not found vnredy, oppressed w̃ heuy & dul sluggyshnes, that we depart not sad and sorowful, but as men being full satisfied, and wery of thys world, reioysinge in hope through faithe in Christe: whereby we know god, and as far forth as the power of man may, we imitate, folow, and finde him: without this thynge, what is a man, but a beast immortall?

As one day of mans life is worthye to be preferred, before the longest age of Rauyn or Harte: so one daye, spente

after

after the example of Christe, is better than to lyue eternallye not folowynge ryght religion.

This is eternal life saith Christ our lord, to know the father & whom he sēt among vs. Jesus Christ hys sonne.

This is the course of most absolute wisdome, whereof the fyrste steppe is, to knowe thy selfe, and the laste of all, to knowe God. To the immortall and inuisible kynge of the worlde, to God onely, be all honoure and glorye.

Amen.

FINIS.

¶ For the filling of voyde Pages here folowing, we haue inserted certain flours of moſt notable ſentences of wiſe men, gathered together by Eraſmus of Roter dam, and tranſlated into Englyſh.

Thales.

Be obedient to thy Prynce.

Proue thy feend or thou haue nede.

Abſteyne from wycked dedes.

Specially loue peace.

Do ſo, that thou mayſt be commended of all folke.

If thou haue a Tale bearer in thy houſe, auoyde hym out.

If that thou arte aſhamed to do before an other, thou ſhuldeſt not be ſo hardy to do alone, as thoughe thy ſelfe than were wytnes.

If thou purpoſe to do a thyng kepe it ſecret, leaſt any ſhould let the,

He augmēteth his greſe, that feareth that that can not be eſchewed.

Better

Better it is to be rebuked of a sole, than falsly praysed of a frend.

To much is nought, for measure in all thynges is best.

Solon.

HOnoure God.

Worshyp thy father and mother

Socour thy frendes.

Mayntayne trouthe.

Be obedient to thy lawes.

Bydel thyne angre.

Enuy no person.

Minde that is rightuous.

Commend vertue.

None is luckye, but he that dyeth welthfully.

Most sure amitie is, that resteth betwene equalles.

The guerdon of vertue, is very honour, not the reward of fortune.

Commend thy frend opēly, but whan he erreth correct him secretelye.

More clere is the noblenes, whyche thou through thine owne vertues dost obtain, than that that happeth vnto the by the imeges of thy forefather.

If destenye can not be auoided, what

profyte

what profiteth to knowe it: If it be vncertayne: it is folyshnes to feare, whan thou knowest not whether it wil come or not.

Chilo.

KNowe thy selfe.

Vse temperance.

Gette thy good truelye.

Let thy maners be alowable.

With such skil the life shuld be moderate, ỹ thy inferiours drede the not, which is tiranny: Nor thy superiours despise the, whych is cast a syde.

Liue cleane & pure, as thou shuldest dye this daye. Geue thy selfe to honest studies, as thou shuldest lyue euer.

Bost not thy good dedes, but let other commend them.

Flouryng olde age, is most like vnto youthe.

Waywarde youthe, is most like vnto olde age.

Pitacus.

THose thinges that thou purposest to do, crake not of before, if thou can not bryng them to passe, thou shalt be laughed to scorne.

The

The thynges that can not be done, loke thou desyre not greatly.

It is no lesse craste to kepe sylence, than to speake.

It forceth not how many, but what they be that praise the: for to be prayed of euel persons is dyspayse.

It is folishnes to be greued with felicity of them that be euel, as though wealth rested in goodes vulgare.

As folisheit is to reioyce to se them that be euel in calamity, as though before they were not vnwealthye.

That thou ordeinest other to do, obserue thy self.

In time of prosperitye thou shalt haue manye frendes.

But in aduersitye fewe frendes remayne, but they be true.

Bias.

BEholde thy selfe in a myrroure, if thou appere beautyful, do that beseemeth thy fayrenesse. If thou be disformed, that that wanteth in thy visage, accomplyshe wyth beauty of good manners.

Here much and speake little.

Set or apply the in youthe to sobzenes, and in age to wysdome.

He is not rych that much possesseth but he that is contēt with that he hath Euer couetous man is poze who hath not that he hathe.

A womā without dowry, is inough endowed if she be chaste.

The property of a prudent man is, not to be reuenged whan he might.

An euel man although he can not, yet he defyzeth to hurte.

Cleobulus.

THat thou hatest thou, shuldest not do to an other.

Threaten no man, foz that is a womenly tutche.

Soner viset thine infoztunate, than foztunate frendes.

False detraction hurteth the lyse.

All that be prudente and wyse, hate lyers.

The moze mighty thou art, ȳ moze beware thou synne not. And the moze men foz thy principality or rule permit the to do, the lesse take vppon the.

Welth euel gotten dureth not long

Be mylde to other to thyne own selfe roughe.

The praise of the forefathers, goth not by inheritance to thē that come after.

But yet oftentimes the chyldrē are blamed for the faultes of their parēts.

Periander.

NOthyng is profytable that is not honest.

The rycher one is, the moore careful he lyueth.

He is a wretch who for wearines of his life desireth deathe, but he is more wretched, that dreadeth deathe.

At that muste of necessitye be done make as thou dyddest it gladlye.

He that is drad of many, must nedes feare many.

Though fortune be fauourable, be neuer the higher mynded.

Though thou haue aduersity, haue a valiant mynde.

Aristippus.

SEke the suche ryches whyche if the shyp breake may swym forth togeter wyth the owner.

The goods of fortune be takē away

by sundry casualties, but the goodes of the mynde whyche be onelye the true goodes can be taken away neyther by fyre nor by shipwrake.

Lerne whan thou art a childe suche thyngs as shalbe profytable to the whā thou arte a man.

Theophrastus.

TIme is the moste precyous rosse that a man can bestowe.

Antisthenes.

IT is geuen to a kynge, thoughe he do neuer so well yet to be euell spoken of.

It is better of the tweine, to fal amōgs a sort of rauens, thē amōges flatterers The rauēs eat a man whan he is dead, but the flatterers eate hym quycke.

That ruste doth to yron, that dothe envy to man.

The concorde of brethren, is surer than any stone wall.

The chiefest learning is to vnlerne vyces.

Diogenes.

A good man is the ymage of God.

Leue is the busines of loyterers.

Pedye

Nedy age is a thing most miserable.

There be two which bite most deadly, of wylde beastes the backebiter, and of tame the flatterer.

A flatteryng speche is a hony swete snare.

They that speake gloriously, but do nothyng thereafter thē selfe, be like to a harp which maketh a sounde to other, but it selfe nether heareth nor perceiueth

He liueth vaynely whyche hath no care to liue wel.

A goodlye person that speaketh vngodly wordes, draweth forth a leaden swoorde out of an iuery scaberd.

Bonde men be thrall to their maysters, and wycked men to their lustes.

Learning is to yong men a sobernes, to old men a solace, to poore mē riches, to rych men a garnishment.

Nobility, glory, ryches, be the cloakes of naughtynes.

Socrates.

THye thinges that be aboue vs, perteyne nought vnto vs.

Thys one thyng I know sayde Socrates, that I knowe nothyng.

Crates

Crates.

LIke as in euery pomgranate ther is some kernyll rotten: so there is no man founde throughlye cleane from vyce.

Zeno.

IT folowyth not, that whoso euer is great is forthwith good, but whosoeuer is good, the same is also great.

Nature hath giuē mā therefore two eares, & but one mouth, that we should be redier to heare then to speake.

Men ought to be drawē rather by ȳ eares then by the gowne, that is to say, rather by perswacion thē by vyolence.

Themistocles.

It is better to haue men wantynge money, then money wantyng men.

Pericles.

A man may be a friend, but he must go no further with his friend thē til he come to aultare, that is, he may not offend God for hys frendes cause.

Lamachus.

It is not lawful in battayle to make a faute twyse.

Iphicrates.

It is

It is an vncomely saying for a wyse man to say, I woulde not haue thought it, or I woulde not haue looked that it shoulde haue come so to passe.

M. Curius.

It is farre better for a man to beare a rule vpon men hauyng golde, then to haue gold hymselfe.

Cato senior.

It is marueyl that that citye can be safe, in whyche an ore is solde for lesse pryce then a fyshe is solde for.

Musonius.

If through labour thou shalt worke any worshyp, the labour vanisheth, and the worshyp taryeth. But yf throughe pleasure thou shalt worke anye shame, the pleasure vanisheth and the shame taryeth.

Anacharsis.

Of a crafte can no man iudge but the craftes man.

By other mens vyces, learne howe foule thyne owne be.

Charme thy tounge, belly, and pryuitues.

FINIS.